KS

Arnol … By
Sr
—— —
—— —
Beza.
Butle … with
Nc
Cæsar
Cicerc
Corne
Crosb … r the
Gi
Friez … otes.
12
—— —
—— — … no.
—— — … no.
—— — … gues,
Ge
—— — … Ver-
gil

Gates.
Harkı
An … n the
Ar
Second Latin Book.
Progressive Exercises.
A Complete Course for the First Year. New edition.
A Latin Grammar, for Schools and Colleges.
A Latin Grammar, for Schools and Colleges. Revised edition. 1881.
The Elements of Latin Grammar, for Schools.
A Latin Reader, intended as a companion to the author's Latin Grammar.
A Latin Reader. With Exercises.
A New Latin Reader. With References, Suggestions, Notes, and Vocabulary.

Harkness, Albert. Series of Latin Text-Books. 12mo:

A Practical Introduction to Latin Composition. For Schools and Colleges.

Cæsar's Commentaries on the Gallic War. With Notes, Dictionary, etc. New Pictorial Edition.

Preparatory Course in Latin Prose Authors, comprising Four Books of Cæsar's Gallic War, Sallust's Catiline, and Eight Orations of Cicero With Notes, Illustrations, a Map of Gaul, and a Special Dictionary. New Pictorial Edition.

Sallust's Catiline. With Notes and a Special Dictionary.

Cicero's Select Orations. With Notes, etc.

The Same, with Notes and Dictionary.

This series has received the unqualified commendation of many of the most eminent classical professors and teachers in our country, and is already in use in every State of the Union, and, indeed, in nearly all our leading classical institutions of every grade, both of school and college.

Herbermann's Sallust's Jugurthine War.

Horace. See LINCOLN.

Johnson, E. A. Cicero's Select Orations. With Notes. 12mo.

Latin Speaker. See SEWALL.

Lincoln, John L. Horace. With Notes, etc. 12mo.

—— —— Livy. With Notes, Map, etc. 12mo.

—— —— Ovid.

—— —— Same, with Notes and Vocabulary.

Lindsay, T. B. Cornelius Nepos. With Notes, Vocabulary, Index, and Exercises. Illustrated. 12mo.

—— —— Same, for Sight-Reading.

Lord's Cicero's Lælius.

Quintilian. See FRIEZE.

Quintus Curtius Rufus. See CROSBY, W. H.

Sallust. See BUTLER and STURGUS, HARKNESS, and HERBERMANN.

Sewall, Frank. Latin Speaker. Easy Dialogues, and other Selections for Memorizing and Declaiming in the Latin Language. 12mo.

Spencer, J. A. Cæsar's Commentaries. With Notes, etc. 12mo.

Thacher, Thomas A. Cicero's de Officiis. Three Books, with Notes and Conspectus. 12mo.

Tyler, W. S. Germania and Agricola of Tacitus. With Notes, etc. 12mo

—— —— Histories of Tacitus. With Notes. 12mo.

Vergil. See FRIEZE.

GREEK.

Adams, F. A. Greek Prepositions.

Anabasis. See BOISE and OWEN.

Antigone. See SMEAD.

Arnold, T. K. First Greek Book. Edited by SPENCER. 12mo.

Gift of the

Jackson High School

M, H, Lawton,
1871,
Frances Lawton

Bible. N.T. Acts. Greek. 1889

ΠΡΑΞΕΙΣ ΤΩΝ ἈΠΟΣΤΟΛΩΝ.

THE

ACTS OF THE APOSTLES:

ACCORDING TO THE TEXT OF AUGUSTUS HAHN;

WITH

NOTES AND A LEXICON:

FOR THE USE OF

SCHOOLS, COLLEGES, AND THEOLOGICAL SEMINARIES.

BY

JOHN J. OWEN, D. D.

PROFESSOR OF THE LATIN AND GREEK LANGUAGES AND LITERATURE IN THE FREE ACADEMY IN NEW YORK CITY.

ACCOMPANIED BY A FINELY ENGRAVED MAP.

NEW YORK:
D. APPLETON AND COMPANY,
1, 3, AND 5 BOND STREET.
1889.

TO THE

REV. EDWARD ROBINSON, D.D. LL. D

THIS WORK

IS

Respectfully Dedicated,

AS AN

OFFERING OF PERSONAL FRIENDSHIP,

AND A

TESTIMONIAL OF RESPECT

FOR ONE WHOSE EMINENT LEARNING, UNWEARIED DILIGENCE, AND ARDENT
DEVOTION TO THE INTERESTS OF SACRED LITERATURE, HAVE
SECURED HIM A HIGH REPUTATION, NOT ONLY IN HIS OWN
BUT IN OTHER COUNTRIES, WHERE THE BIBLE
IS READ AND REVERED, AS THE ONLY
SUFFICIENT RULE OF FAITH
AND PRACTICE.

PREFACE.

THIS edition of the Acts of the Apostles, is an exact reprint of Dr. Robinson's edition of Hahn's Novum Testamentum Græce, published by Messrs. Leavitt & Co. in 1842, which is, perhaps, as accurate an edition as can now be found. The type is of that plain and beautiful kind called the Porsonian, which, at the special instance of the editor, was imported by Mr. J. F. Trow, to be used in this and kindred works. The boldness and clearness of this letter, together with the pains taken to avoid a crowded page, it is hoped, will prove highly satisfactory to such students as may use the book in preparation for the class exercise.

The Notes are intended to be confined mostly to grammatical exegesis, yet it will be seen, that the elucidation of other points of obscurity has not been overlooked. As the same laws of construction, which govern other compositions, are to be applied to the interpretation of the Sacred Scriptures, conjectural solutions of difficulties have been discarded, and every thing has been examined and explained according to the most approved system of modern hermeneu-

tics. In alluding, however, to the principles of exegesis which he has adopted, the editor does by no means claim to himself exemption from errors or mistakes. He is too fully aware of the liability to err, to which he in common with others is exposed, to assume that his principle of interpretation or application of it to a given passage is always correct. His only hope is, that the volume will furnish evidence that he has aimed, to the best of his ability, to give a faithful exposition of the mind of the sacred penman. In preparing the Notes, much assistance has been received from the editions of Kuinoel, Meyer, De Wette, Bloomfield, Trollope, H. Robinson, and others, in most instances of which a due acknowledgment is made in the commentary, although sometimes, through a desire of brevity or from inadvertence, it may have been omitted.

References have been made to the revised edition of Sophocles' Grammar, Kühner's School Grammar, Buttmann's and Matthiæ's Grammars, and Winer's and Stuart's Grammars of the New Testament. The Map is from Kiepert's Bible Atlas, Berlin, 1847, and has been engraved expressly for this work by Mr. J. M. Atwood, whose excellence in this department is already known to those, who have consulted his maps in the classical series which the editor has previously prepared.

The Lexicon is abridged from Dr. Robinson's Lexicon of the New Testament, which was kindly placed at the disposal of the editor by its author, as a proof of his interest in a work undertaken mainly at his suggestion.

In some instances the definitions have been extended or modified by the editor, whenever, in his judgment, it was rendered necessary for the better adaptation of the work to the wants of students. Great pains, however, have been taken to preserve that logical order of definition, which is so excellent a feature in the parent lexicon, and has given it such value and wide-spread popularity.

The great object of the editor, in preparing this volume, was to secure, if possible, the introduction of a portion of the Greek Testament, into the prescribed and regular course of classical study in our academies and colleges. The Acts of the Apostles was selected, as being admirably adapted, both in its subject and style, to interest the young student and secure his moral and intellectual improvement. Although the Notes have been prepared mainly in reference to students in the classical stage of their education, yet it is believed that hints are thrown out, which will be found of use to the student of theology, who may wish to study critically this portion of the New Testament. With these remarks the editor commits the work to his friends and the public, with the hope that it will not only advance the general interests of classical literature, but turn the attention of students to the Word of God in its original language, by the study of which alone, its treasures may be fully possessed.

New-York Free Academy, April 10, 1850.

SUMMARY.

I. Introduction, 1-3. Christ having given directions to his disciples (4-8) is received up into heaven (9); two angels are seen by the disciples (10-11), after which they return to Jerusalem (12), and abide in prayer (13, 14); at the suggestion of Peter, an apostle is chosen by lot to supply the place of Judas (15-26).

II. The disciples being assembled on the day of Pentecost (1), the Spirit descends upon them like disparted tongues of fire (2-4), at the report of which the multitude assemble, and are amazed to hear them speaking in other tongues (6-13), whereupon Peter in an address vindicates them from the charge of drunkenness, and shows that this event was predicted by Joel (14-21), he proves that Jesus is the Messiah from his resurrection, which was foretold by David (22-31), and his ascension and exaltation in heaven (32-36). Convinced by this speech many believe and are baptized (37-41), and having all things in common, give themselves wholly to the duties of their new profession (42-47).

III. Peter and John having gone up to the temple at the hour of prayer, heal a lame man (1-11), which miracle having drawn together a multitude, Peter informs them, that it was done in the name of Jesus of Nazareth whom they had crucified (12-18), and exhorts them to repent, referring to a prediction of Moses on the danger of rejecting Christ (19-26).

IV. The apostles are interrupted in this discourse by the priests and captain of the temple, and are imprisoned (1-4), on the next day they are brought before the Sanhedrim, and are questioned respecting the agency by which the lame man was healed (5-7), and answer that it was done through and by the name of Jesus Christ (8-12); they are forbidden to preach in that name (13-18), but refuse obedience to the prohibition (19-22), and being liberated return to the company of the disciples, who unite in prayer and praise to God (23-30), during which devotions, the place is shaken and the Holy Spirit descends upon them (31-33); they share all things in common (34-37).

V. Ananias and his wife Sapphira sell their possessions, but keep back part of the price, and for this deception are suddenly struck dead (1-11); in view of this and the other miracles wrought by the apostles, great fear falls upon many, and believers are added in great numbers to the church (12-16). The high priest and Sadducees imprison the apostles (17, 18), but being liberated by an angel, they enter into the temple and teach the people (19-21), and being again admonished by the Sanhedrim not to preach in the name of Jesus (22-28), Peter in behalf of the other apostles refuses obedience and with great boldness affirms that Jesus is the Christ, and is exalted in the heavens (29-33); the advice of Gamaliel (34-40); the apostles continue to preach in the temple and from house to house (41, 42).

VI. The multitude of the disciples increasing, seven deacons are chosen to manage the business affairs of the church (1-6); at the zeal and boldness of Stephen certain sojourners are offended, who suborn men to charge him with blasphemy and an attempt to abrogate the Mosaic institutions (9-11), in consequence of which he is brought before the Sanhedrim (12-15).

VII. Stephen begins his defence by recapitulating the history of the Jewish nation, from the calling of Abraham, and shows its proneness to rebellion and unbelief (1-50), but being interrupted in his discourse, he breaks off suddenly and applies his argument directly to his audience, charging them with a like resistance of the Holy Spirit in crucifying Jesus Christ (51-53), at which his persecutors are filled with rage, and put him to immediate death by stoning (54-60).

VIII. A violent persecution having arisen on the death of Stephen, the disciples are scattered abroad (1–4); Philip preaches the gospel in Samaria (5–8), where Simon a sorcerer professes faith in Christ (9–13), and afterwards on the arrival of Peter and John, endeavors to purchase with money the gift of the Holy Ghost and the power to impart it to others (14–25); Philip preaches the gospel to the Ethiopian eunuch, who is converted and baptized (26–39).

IX. While on his journey to Damascus to persecute the church, Saul has a vision of Jesus Christ, from the effects of which he becomes blind, and thus enters the city (1–9); after three days he is restored to sight and baptized by Ananias (10–18), after which he preaches Christ in the synagogues and confounds the Jews (19–22); being in danger of losing his life he escapes from Damascus and returns to Jerusalem (23–31); Peter heals Eneas, and restores Tabitha to life (32–43).

X. Cornelius is directed in a vision to send to Joppa for Peter (1–8), by whom also a vision is seen, in which his scruples against communion with the Gentiles are removed (9–18), being directed by the Spirit he goes to Cornelius (19–24), and preaches to him and his friends Jesus Christ (25–43); they receive the Holy Ghost and are baptized (44–48).

XI. Peter being charged with having associated with the Gentiles, defends himself by recounting the particulars of his vision, and his visit to Cornelius (1–18); the gospel is preached to the Gentiles at Antioch (19–21), to which city Barnabas is sent (22–24), and together with Saul, whom he brings from Tarsus to assist in the work, preaches the gospel there a year (25, 26); a great dearth is predicted by Agabus (28–30).

XII. Herod having put James the brother of John to death, apprehends Peter and casts him into prison (1–6), from which he is delivered by an angel (7–11), and having shown himself to the disciples who had assembled for prayer in his behalf, departs to another place (12–17). Herod having put the keepers of the prison to death, goes down to Cæsarea (18, 19), where he makes a speech in circumstances of great pomp, for which being much lauded and puffed up, he is smitten by God with a loathsome disease and dies (20–25).

XIII. Barnabas and Saul having been set apart to the work by the Spirit (1–3), preach the gospel in Cyprus, where Elymas a sorcerer opposes them, and is struck blind therefor (4–13), they proceed thence by the way of Perga to Antioch in Pisidia (13, 14), where Paul preaches in the synagogue, and shows, by a reference to the history of the Jews and to the prophecies, that Jesus is the Messiah (15–41), on the rejection of his message by the Jews, he preaches to the Gentiles (44–49), whereupon he is driven by persecution to Iconium (50–52).

XIV. Having preached at Iconium, where they are in danger of being stoned (1–5), they flee to Lystra and Derbe, and there preach the gospel (6, 7); having healed a cripple, the Lystrans are about to sacrifice to them as gods but are restrained by the apostles (8–18), afterwards being persecuted they depart to Derbe (19, 20), whence they return to Lystra, Iconium, Antioch, Perga, Attalia, and thence sail to Antioch in Syria (21–26), where they recount the history of their tour (27, 28).

XV. A dispute having arisen at Antioch respecting the necessity of circumcision, it is referred to the apostles at Jerusalem (1–5); who hold a council on the subject (6), and are addressed by Peter (7–11) and by James (13–21); their decision is communicated to the church at Antioch by Judas and Silas (30–35); a dissension having arisen between Paul and Barnabas, they separate, the former passing through Syria and Cilicia, and the latter sailing to Cyprus (36–41).

XVI. Paul circumcises Timothy (1–3), and passing through the cities of Phrygia and Galatia, comes to Mysia and thence to Troas (4–8), where being instructed in a vision he goes by the way of Samothracia and Neapolis to Philippi in Macedonia (9–12); Lydia is converted (13–15), and a spirit of divination cast out from a damsel (16–18), in consequence of which Paul and Silas are beaten and cast into prison (19–24), from which they are miraculously delivered (25, 26); the jailor is converted (27–34), and Paul and Silas are sent away by the magistrates (35–40).

XVII. Paul preaches in Thessalonica (1–4), whence he is driven by persecution to Berea (5–10), and thence to Athens (13–15), where he disputes with the Epicureans and Stoics (16–18), and delivers his celebrated speech on Mars' Hill (19–34).

XVIII. Paul departs to Corinth, where he finds Aquila and Priscilla (1–3), preaches a long time in that city (4–11), and is accused to Gallio (12, 13), who refuses to take cognizance of the matter (14–17); sails from Corinth into Syria, leaving Aquila and Priscilla at Ephesus (18–23). Apollos comes to Ephesus, where he preaches, and being instructed by Aquila and Priscilla, proceeds to Achaia (24–28).

XIX. Paul returns to Ephesus and imparts the gift of the Holy Ghost to certain disciples (1–7); he heals great numbers of the sick and casts out evil spirits (8–12); certain exorcists in their attempt to do the same, are badly wounded by an evil spirit (13–16), the Ephesians burn their magical books (17–20); Timotheus and Erastus are

went into Macedonia (21-22); Demetrius excites a mob against Paul (23-34), which is with difficulty appeased by the town-clerk (35-41).

XX. Having passed through the Macedonian cities, Paul returns to Corinth, and thence again, through the lying in wait of the Jews, returns to Philippi by the way of Troas (1-6); Eutychus falls from a window and is taken up for dead, but is restored by Paul (7-12), who sails to Assos, and thence proceeds to Miletus by the way of Mitylene, Chios, Samos, and Trogyllium (13-16), addresses the elders of the church at Ephesus (17-38).

XXI. Paul continues his journey to Jerusalem by the way of Coos, Rhodes, Patara, Cyprus and Tyre (1-3), from which place he proceeds to Cæsarea (5-8), where he is warned by Agabus not to go up to Jerusalem (10-14); having arrived at Jerusalem and saluted the brethren, at their suggestion he assumes the vow of certain Nazarenes (15-26), but is apprehended and maltreated, while in the temple, by the Jews, and is rescued from death by the timely intervention of the chief captain (27-32), who gives him leave to address the people (33-40).

XXII. While recounting the particulars of his conversion (1-21), Paul is interrupted by the assembly (22, 23), whereupon the chief captain orders him to be examined by scourging (24), but revokes the command on learning that he is a Roman citizen (25-29), on the next day he is again brought before the council (30).

XXIII. The high priest commands Paul to be smitten on the mouth, which calls forth from him an indignant reply (1-5); ascertaining that he belongs to the sect of the Pharisees, the council is divided and a great dissension arises (6-10), Paul is comforted by a vision (11); a conspiracy is formed to waylay and kill him (12-15), on being informed of which, the chief captain sends him under an escort to Cæsarea (16-34), where he is kept for hearing in Herod's judgment-hall (35).

XXIV. Tertullus accuses Paul of sedition, heresy, and a profanation of the temple (1-9), which charges are shown by the latter to be false (10-21), whereupon Felix defers for the present the further hearing of the matter (22, 23). Paul reasons with him on religious subjects (24, 25), but is kept a prisoner until the arrival of Porcius Festus (26. 27).

XXV. The Jews repeat before Festus their charges against Paul (1-8), whereupon being in danger of being taken to Jerusalem for trial he appeals unto Cæsar (9-12); Festus acquaints King Agrippa with the case (13-21), who signifies his wish to hear Paul (22); on the next day with much pomp they sit down upon the judgment seat, and cause him to be brought before them (23-27).

XXVI. Paul makes his defence and repeats the history of his conversion (1-23), his interruption by Festus (24) and reply (25, 26), appeals in confirmation of what he had said to king Agrippa, who replies that he is almost persuaded to be a Christian (27-29); his innocence of the charges of the Jews is acknowledged by the king and Festus (30-32).

XXVII. Paul sets out on his voyage to Rome (1-6); near Crete they are overtaken by a terrible tempest, by which being tossed about for many days, they are at last shipwrecked on the island of Malta (7-44).

XXVIII. Paul's escape from a viper (1-6); he heals the father of Publius (8, 9); after three months' delay he proceeds to Rome (11-16), where he informs the Jews of the cause of his being brought a prisoner to Rome (17-29); dwells in his own hired house two years, and preaches the gospel to all who come unto him (30, 31).

ABBREVIATIONS AND EXPLANATIONS.

S.	stands	for	Sophocles'	Greek	Grammar.
K.	"	"	Kühner's	"	"
Mt.	"	"	Matthiæ's	"	"
Butt.	"	"	Buttmann's	"	"
Vig.	"	"	Viger's Greek Idioms.		
N.	"	"	Note.		
cf.	"	"	compare, consult.		
l. c.	"	"	in the place cited.		
κ. τ. λ.	"	"	*καὶ τὰ λοιπὰ*=etc., &c.		
sc.	"	"	scilicet.		

The references to Kühner are made to his School Grammar, translated by Messrs. Edwards and Taylor, Andover. The references to Buttmann are made to his Larger Grammar, translated by Dr. Robinson.


ROME
Tres Tabernæ
(Castella)
Sipontum
3 Taverns
Garganum Pr.
Appii Forum
Capua
Neapolis (Naples)
Canusium
(Canosa)
Herculaneum
Puteoli
(Puzzuoli)
Pompeii
Brundusium
(Brindisi)
Pæstum
Tarentum
(Taranto)
Adriatic Sea
Dyrrachium
(Durazzo)
Apollonia
Scodra
(Scutari)
Tyrrhene Sea
Sybaris
G. of Tarentum
Croton
(Cortrone)
Corcyra
(Corfu)
(Lipari Is.)
Æolian Isles
Hipponium (Mt. Leone)
Messana
Panormus
(Palermo)
Rhegium (Reggio)
Cephallenia
Mt. Ætna
Enna
Naxus
Catana
Sicily
Syracuse
Agrigentum
Pachynus Pr.
Adria or the Adriatic Sea
(Gozo)
Gaulus
Melita
(Malta)
MEDITER
The greater Syrtis
G. of Sidra
Black Sea
PONTUS
Neo-cæsarea (Niksar)
R. Iris
R. Lycus
Zela
Sebaste
R. Halys
CAPPADOCIA
Cæsarea (Kaisariyeh)
Argæus (Erjish)
Comana
(Bostan)
Mt. Taurus
Cucusus
Issus
Doliche
Hierapolis
Chalybon or Beroea (Aleppo)
ANTIOCH
Mt. Casius
Chalcis
Apamea
Epiphania
(Hamah)
Emesa
(Homs)
Zedad
Tripolis
Heliopolis
(Baalbek)
Damascus
(Esh Sham)
Cæsarea Philippi
Tiberias
Bostra
(Busrah)
Gerasa
(Jerash)
Neapolis
Philadelphia
(Amman)
Jerusalem
Asphaltites
(Dead Sea)
Petra (Wady Musa)
ARABIA
ANTIOCH
1st Journey
2nd
3rd
4th
5th
The modern names are given thus (Beirut)
The rivers indicated thus are only winter torrents.

ΠΡΑΞΕΙΣ

ΤΩΝ ΑΠΟΣΤΟΛΩΝ

---

1. Τον μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων,
ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,
2. ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ
πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη. 3. Οἷς καὶ
παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν
πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμε-
νος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.
4. Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσο-
λύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν
τοῦ πατρός, ἣν ἠκούσατέ μου· 5. ὅτι Ἰωάννης μὲν
ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι
ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. 6. Οἱ μὲν οὖν
συνελθόντες ἐπηρώτων αὐτὸν λέγοντες· κύριε, εἰ ἐν τῷ
χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;
7. Εἶπε δὲ πρὸς αὐτούς· οὐχ ὑμῶν ἐστι γνῶναι χρόνους
ἢ καιρούς, οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ·
8. ἀλλὰ λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύ
ματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἔν τε Ἱερου-

σαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς. 9. *Καὶ ταῦτα εἰπὼν βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.* 10. *Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδού, ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῆτι λευκῇ,* 11. *οἳ καὶ εἶπον· ἄνδρες Γαλιλαῖοι, τί ἑστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.*

12. *Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἱερουσαλήμ, σαββάτου ἔχον ὁδόν.* 13. *Καὶ ὅτε εἰςῆλθον, ἀνέβησαν εἰς τὸ ὑπερῷον, οὗ ἦσαν καταμένοντες, ὅ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου.* 14. *Οὗτοι πάντες ἦσαν προςκαρτεροῦντες ὁμοθυμαδὸν τῇ προςευχῇ [καὶ τῇ δεήσει] σὺν γυναιξὶ καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.* 15. *Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν· (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν·)* 16. *ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν,* 17. *ὅτι κατηριθμημένος ἦν ἐν ἡμῖν καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης.* 18. *Οὗτος μὲν*

οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας· καὶ πρηνὴς γενόμενος ἐλάκησε μέσος καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, 19. καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλήμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά, τοῦτ' ἔστι χωρίον αἵματος. 20. Γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν· γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ· καί· τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος. 21. Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, 22. ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν ἕνα τούτων. 23. Καὶ ἔστησαν δύο, Ἰωσὴφ τὸν καλούμενον Βαρσαβᾶν, ὃς ἐπεκλήθη Ἰοῦστος, καὶ Ματθίαν. 24. Καὶ προσευξάμενοι εἶπον· σύ, κύριε, καρδιογνῶστα πάντων, ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα, 25. λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. 26. Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἕνδεκα ἀποστόλων.

II. Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. 2. Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον, οὗ ἦσαν καθήμενοι. 3. Καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός, ἐκάθισέ τε ἐφ' ἕνα ἕκαστον

αὐτῶν. 4. καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. 5. Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. 6. Γενομένης δὲ τῆς φωνῆς ταύτης συνῆλθε τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. 7. Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον λέγοντες πρὸς ἀλλήλους· οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; 8. καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν, ἐν ᾗ ἐγεννήθημεν, 9. Πάρθοι καὶ Μῆδοι καὶ Ἐλαμῖται καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, 10. Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, 11. Κρῆτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ; 12. Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες· τί ἂν θέλοι τοῦτο εἶναι; 13. Ἕτεροι δὲ διαχλευάζοντες ἔλεγον· ὅτι γλεύκους μεμεστωμένοι εἰσί.

14. Σταθεὶς δὲ Πέτρος σὺν τοῖς ἕνδεκα ἐπῆρε τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγξατο αὐτοῖς· ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. 15. Οὐ γάρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι

γὰρ ὥρα τρίτη τῆς ἡμέρας· 16. ἀλλὰ τοῦτό ἐστι τὸ
εἰρημένον διὰ τοῦ προφήτου Ἰωήλ· 17. καὶ ἔσται ἐν
ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ
πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν
οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι
ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυ-
πνίοις ἐνυπνιασθήσονται· 18. καίγε ἐπὶ τοὺς δούλους
μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσι.
19. Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα
ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ.
20. Ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη
εἰς αἷμα, πρὶν ἢ ἐλθεῖν τὴν ἡμέραν κυρίου τὴν με-
γάλην καὶ ἐπιφανῆ. 21. Καὶ ἔσται, πᾶς ὃς ἂν ἐπι-
καλέσηται τὸ ὄνομα κυρίου, σωθήσεται. 22. Ἄνδρες
Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν
τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ θεοῦ ἀποδεδειγμένον εἰς
ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι᾿
αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε,
23. τοῦτον τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ
ἔκδοτον λαβόντες, διὰ χειρῶν ἀνόμων προσπήξαντες
ἀνείλατε. 24. Ὃν ὁ θεὸς ἀνέστησε λύσας τὰς ὠδῖνας
τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν
ὑπ᾿ αὐτοῦ. 25. Δαυὶδ γὰρ λέγει εἰς αὐτόν· προωρώμην
τὸν κύριον ἐνώπιόν μου διαπαντός, ὅτι ἐκ δεξιῶν μου
ἐστίν, ἵνα μὴ σαλευθῶ. 26. Διὰ τοῦτο εὐφράνθη ἡ
καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ

ἡ σάρξ μου κατασκηνώσει ἐπ᾽ ἐλπίδι, 27. ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδου, οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. 28. Ἐγνώρισάς μοι ὁδοὺς ζωῆς, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. 29. Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παῤῥησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυΐδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνῆμα αὐτοῦ ἐστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. 30. Προφήτης οὖν ὑπάρχων καὶ εἰδώς, ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν, καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, 31. προϊδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ, εἰς ᾅδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. 32. Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες. 33. Τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς, τήν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρός, ἐξέχεε τοῦτο, ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε. 34. Οὐ γὰρ Δαυΐδ ἀνέβη εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός· εἶπεν ὁ κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, 35. ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 36. Ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραήλ, ὅτι καὶ κύριον αὐτὸν καὶ Χριστὸν ὁ θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν, ὃν ὑμεῖς ἐσταυρώσατε.

37. Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· τί ποιήσομεν, ἄνδρες ἀδελφοί; 38. Πέτρος δὲ ἔφη πρὸς

αὐτούς· μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος. 39. Ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσι τοῖς εἰς μακράν, ὅσους ἂν προσκαλέσηται κύριος ὁ θεὸς ἡμῶν. 40. Ἑτέροις τε λόγοις πλείοσι διεμαρτύρετο καὶ παρεκάλει λέγων· σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. 41. Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν, καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλιαι.

42. Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. 43. Ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο. 44. Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινά· 45. καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἄν τις χρείαν εἶχε, 46. καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, 47. αἰνοῦντες τὸν θεὸν καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

III. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς, τὴν ἐννάτην. 2. Καί τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο, ὃν ἐτίθουν καθ' ἡμέραν

πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὡραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. 3. Ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν ἠρώτα ἐλεημοσύνην λαβεῖν. 4. Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπε· βλέψον εἰς ἡμᾶς. 5. Ὁ δὲ ἐπεῖχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν λαβεῖν. 6. Εἶπε δὲ Πέτρος· ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτο σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγειραι καὶ περιπάτει. 7. Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε, παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά· 8. καὶ ἐξαλλόμενος ἔστη, καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν θεόν. 9. Καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα, καὶ αἰνοῦντα τὸν θεόν· 10. ἐπεγίνωσκόν τε αὐτόν, ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ ὡραίᾳ πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

11. Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶνος ἔκθαμβοι. 12. Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν· ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ; ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν; 13. Ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε, καὶ ἠρνήσασθε αὐτὸν κατὰ πρόσ-

ώπου Πιλάτου, κρίναντος ἐκείνου ἀπολύειν. 14. Ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ᾐτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, 15. τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. 16. Καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον, ὃν θεωρεῖτε καὶ οἴδατε, ἐστερέωσε τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. 17. Καὶ νῦν, ἀδελφοί, οἶδα, ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. 18. Ὁ δὲ θεὸς ἃ προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ, παθεῖν τὸν Χριστόν, ἐπλήρωσεν οὕτω. 19. Μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου, 20. καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστόν, 21. ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. 22. Μωϋσῆς μὲν πρὸς τοὺς πατέρας εἶπεν· ὅτι προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα, ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς, 23. Ἔσται δέ, πᾶσα ψυχή, ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. 24. Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν, καὶ κατήγγειλαν τὰς ἡμέρας ταύτας. 25. Ὑμεῖς ἐστε οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης, ἧς διέθετο ὁ θεὸς πρὸς

τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβρααμ· καὶ ἐν τῷ σπέρματί σοι ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. 26. Ὑμῖν πρῶτον ὁ θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ [Ἰησοῦν] ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

IV. Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, 2. διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν. 3. Καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον. ἦν γὰρ ἑσπέρα ἤδη. 4. Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν, καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὡσεὶ χιλιάδες πέντε. 5. Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς Ἱερουσαλήμ, 6. καὶ Ἄνναν τὸν ἀρχιερέα, καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. 7. καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο· ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; 8. Τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπε πρὸς αὐτούς· ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραήλ, 9. εἰ ἡμεῖς σημερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται, 10. γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραήλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν

ἐνώπιον ὑμῶν ὑγιής. 11. Οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ᾽ ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. 12. Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· οὔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.
13. Θεωροῦντες δὲ τὴν τοῦ Πέτρου παῤῥησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι, ὅτι ἄνθρωποι ἀγράμματοι εἰσι καὶ ἰδιῶται, ἐθαύμαζον, (ἐπεγίνωσκόν τε αὐτούς, ὅτι συν τῷ Ἰησοῦ ἦσαν,) 14. τὸν δὲ ἄνθρωπον βλέποντες συν αὐτοῖς ἑστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν. 15. Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους 16. λέγοντες· τι ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δι᾽ αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι· 17. ἀλλ᾽ ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων. 18. Καὶ καλέσαντες αὐτούς, παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. 19. Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς εἶπον· εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ, κρίνατε. 20. Οὐ δυνάμεθα γὰρ ἡμεῖς, ἃ εἴδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν. 21. Οἱ δὲ προςαπειλησάμενοι ἀπέλυσαν αὐτούς, μηδὲν εὑρίσκοντες τὸ πῶς κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν θεὸν ἐπι τῷ γεγονότι. 22. Ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα

ὁ ἄνθρωπος, ἐφ᾽ ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

23. Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. 24. Οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν θεὸν καὶ εἶπον· δέσποτα, σὺ ὁ θεός, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, 25. ὁ διὰ στόματος Δαυὶδ παιδός σου εἰπών· ἵνα τί ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά; 26. Παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. 27. Συνήχθησαν γὰρ ἐπ᾽ ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σοι Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσι καὶ λαοῖς Ἰσραήλ, 28. ποιῆσαι ὅσα ἡ χείρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι. 29. Καὶ τὰ νῦν, κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παῤῥησίας πάσης λαλεῖν τὸν λόγον σου, 30. ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἴασιν καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. 31. Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος, ἐν ᾧ ἦσαν συνηγμένοι· καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παῤῥησίας.

32. Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία, καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ᾽ ἦν αὐτοῖς ἅπαντα κοινά. 33. Καὶ

μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρτύριων οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. 34. Οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων 35. καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδοτο δὲ ἑκάστῳ, καθότι ἄν τις χρείαν εἶχεν. 36. Ἰωσῆς δε, ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων (ὅ ἐστι μεθερμηνευόμενον υἱὸς παρακλήσεως), Λευΐτης, Κύπριος τῷ γένει, 37. ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.
V. Ἀνὴρ δέ τις Ἀνανίας ὀνόματι σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ ἐπώλησε κτῆμα, 2. καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ· καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. 3. Εἶπε δὲ Πέτρος· Ἀνανία, διὰ τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; 4. Οὐχὶ μένον σοὶ ἔμενε, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πράγμα τοῦτο; ουκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ. 5. Ἀκούων δὲ Ανανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξε. καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. 6. Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτόν, καὶ ἐξενέγκαντες ἔθαψαν. 7. Ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονὸς εἰσῆλθεν. 8. Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος· εἰπέ μοι, εἰ

τοσούτου τὸ χωρίον ἀπέδοσθε; ἡ δὲ εἶπε· ναί, τοσούτου.
9. *Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν· τί ὅτι συνεφωνήθη*
ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; ἰδού, οἱ πόδες τῶν
θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί σε.
10. *Ἔπεσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ καὶ*
ἐξέψυξεν. εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν
νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.
11. *Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν καὶ*
ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. 12. *Διὰ δὲ τῶν*
χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα καὶ τέρατα ἐν τῷ
λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ
Σολομῶνος· 13. *τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶ-*
σθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός, 14. *(μᾶλλον*
δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε
καὶ γυναικῶν,) 15. *ὥστε κατὰ τὰς πλατείας ἐκφέρειν*
τοὺς ἀσθενεῖς καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων,
ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιὰ ἐπισκιάσῃ τινὶ αὐτῶν.
16. *Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς*
Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ
πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

17. *Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν*
αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν
ζήλου, 18. *καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς*
ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.
19. *Ἄγγελος δὲ κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας*
τῆς φυλακῆς, ἐξαγαγών τε αὐτοὺς εἶπε· 20. *πορεύεσθε*
καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ

ῥήματα τῆς ζωῆς ταύτης. 21. Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν καὶ ἐδίδασκον. παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραήλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς. 22. Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ, ἀναστρέψαντες δὲ ἀπήγγειλαν 23. λέγοντες· ὅτι τὸ μὲν δεσμωτήριον εὕρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἑστῶτας πρὸ τῶν θυρῶν, ἀνοίξαντες δὲ ἔσω οὐδένα εὕρομεν. 24. Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὅ, τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. 25. Παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς [λέγων]· ὅτι ἰδού, οἱ ἄνδρες, οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ, ἑστῶτες καὶ διδάσκοντες τὸν λαόν. 26. Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτοὺς οὐ μετὰ βίας· ἐφοβοῦντο γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶσιν. 27. Ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ. καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς 28. λέγων· οὐ παραγγελίᾳ παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδού, πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. 29. Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον· πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις. 30. Ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου· 31. τοῦτον ὁ

θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. 32. Καὶ ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. 33. Οἱ δὲ ἀκούσαντες διεπρίοντο καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς. 34. Ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιὴλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ τι τοὺς ἀποστόλους ποιῆσαι. 35. Εἶπέ τε πρὸς αὐτούς· ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς, ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. 36. Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θευδᾶς λέγων εἶναί τινα ἑαυτόν, ᾧ προσεκολλήθη ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων· ὃς ἀνῃρέθη, καὶ πάντες, ὅσοι ἐπείθοντο αὐτῷ, διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. 37. Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες, ὅσοι ἐπείθοντο αὐτῷ, διεσκορπίσθησαν. 38. Καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ ἐάσατε αὐτούς,—ὅτι, ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται, 39. εἰ δὲ ἐκ θεοῦ ἐστιν, οὐ δύνασθε καταλῦσαι αὐτό,—μήποτε καὶ θεομάχοι εὑρεθῆτε. 40. Ἐπείσθησαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. 41. Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος κατηξιώθησαν ἀτιμα-

σθῆναι· 42. πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

VI. Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν. 2. Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπον· οὐκ ἀρεστόν ἐστιν, ἡμᾶς καταλείψαντας τὸν λόγον τοῦ θεοῦ διακονεῖν τραπέζαις. 3. Ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης· 4. ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. 5. Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ Νικόλαον προσήλυτον Ἀντιοχέα, 6. οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. 7. Καὶ ὁ λόγος τοῦ θεοῦ ηὔξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα· πολύς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

8. Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. 9. Ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας συζητοῦντες τῷ Στεφάνῳ, 10. καὶ

οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι, ᾧ ἐλάλει. 11. Τότε ὑπέβαλον ἄνδρας λέγοντας· ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωϋσῆν καὶ τὸν Θεον. 12. Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν καὶ ἤγαγον εἰς τὸ συνέδριον. 13. Ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας· ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου καὶ τοῦ νόμου. 14. Ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος· ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον καὶ ἀλλάξει τὰ ἔθη, ἃ παρέδωκεν ἡμῖν Μωϋσῆς. 15. Καὶ ἀτενίσαντες εἰς αὐτὸν πάντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.
VII. Εἶπε δὲ ὁ ἀρχιερεύς· εἰ ἄρα ταῦτα οὕτως ἔχει;
2. Ὁ δὲ ἔφη· ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαῤῥάν,
3. καὶ εἶπε πρὸς αὐτόν· ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς τὴν γῆν, ἣν ἄν σοι δείξω. 4. Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατῴκησεν ἐν Χαῤῥάν. κἀκεῖθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. 5. Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδός, καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. 6. Ἐλάλησε δὲ οὕτως ὁ Θεός, ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ

δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια.
7. Καὶ τὸ ἔθνος, ᾧ ἐὰν δουλεύσωσι, κρινῶ ἐγώ, εἶπεν ὁ
θεός, καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύσουσί μοι
ἐν τῷ τόπῳ τούτῳ. 8. Καὶ ἔδωκεν αὐτῷ διαθήκην
περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαάκ, καὶ περιέτε-
μεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ, καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ,
καὶ ὁ Ἰακὼβ τοὺς δώδεκα πατριάρχας. 9. Καὶ οἱ
πατριάρχαι ζηλώσαντες τὸν Ἰωσὴφ ἀπέδοντο εἰς Αἴγυ-
πτον, καὶ ἦν ὁ θεὸς μετ' αὐτοῦ 10. καὶ ἐξείλατο αὐτὸν ἐκ
πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ
σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέ-
στησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον
αὐτοῦ. 11. Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου
καὶ Χαναάν, καὶ θλῖψις μεγάλη, καὶ οὐχ εὕρισκον
χορτάσματα οἱ πατέρες ἡμῶν. 12. Ἀκούσας δὲ Ἰακὼβ
ὄντα σῖτα ἐν Αἰγύπτῳ ἐξαπέστειλε τοὺς πατέρας ἡμῶν
πρῶτον· 13. καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσὴφ
τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραὼ τὸ
γένος τοῦ Ἰωσήφ. 14. Ἀποστείλας δὲ Ἰωσὴφ μετε-
καλέσατο τὸν πατέρα αὐτοῦ Ἰακὼβ καὶ πᾶσαν τὴν
συγγένειαν αὐτοῦ ἐν ψυχαῖς ἑβδομήκοντα πέντε. 15. Κα-
τέβη δὲ Ἰακὼβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ
οἱ πατέρες ἡμῶν, 16. καὶ μετετέθησαν εἰς Συχὲμ καὶ
ἐτέθησαν ἐν τῷ μνήματι, ᾧ ὠνήσατο Ἀβραὰμ τιμῆς
ἀργυρίου παρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ. 17. Καθὼς
δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας, ἧς ὤμοσεν ὁ θεὸς τῷ
Ἀβραάμ, ηὔξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ.

18. ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν
Ἰωσήφ. 19. Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκά-
κωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη
αὐτῶν εἰς τὸ μὴ ζωογονεῖσθαι. 20. Ἐν ᾧ καιρῷ ἐγεννήθη
Μωϋσῆς, καὶ ἦν ἀστεῖος τῷ θεῷ· ὃς ἀνετράφη μῆνας
τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς [αὐτοῦ]. 21. Ἐκτεθέντα
δὲ αὐτὸν ἀνείλατο αὐτὸν ἡ θυγάτηρ Φαραὼ καὶ ἀνεθρέ-
ψατο αὐτὸν ἑαυτῇ εἰς υἱόν. 22. Καὶ ἐπαιδεύθη Μωϋσῆς
πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ
ἔργοις αὐτοῦ. 23. Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακον-
ταετὴς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψα-
σθαι τοὺς ἀδελφοὺς αὐτοῦ, τοὺς υἱοὺς Ἰσραήλ. 24. Καὶ
ἰδών τινα ἀδικούμενον ἠμύνατο, καὶ ἐποίησεν ἐκδίκησιν
τῷ καταπονουμένῳ πατάξας τὸν Αἰγύπτιον. 25. Ἐνόμιζε
δὲ συνιέναι τοὺς ἀδελφοὺς αὐτοῦ, ὅτι ὁ θεὸς διὰ χειρὸς
αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνῆκαν.
26. Τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ
συνήλασεν αὐτοὺς εἰς εἰρήνην εἰπών· ἄνδρες, ἀδελφοί
ἐστε ὑμεῖς· ἵνα τί ἀδικεῖτε ἀλλήλους; 27. Ὁ δὲ ἀδικῶν
τὸν πλησίον ἀπώσατο αὐτὸν εἰπών· τίς σε κατέστησεν
ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς; 28. μὴ ἀνελεῖν με
σὺ θέλεις, ὃν τρόπον ἀνεῖλες χθὲς τὸν Αἰγύπτιον;
29. Ἔφυγε δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο
πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο. 30. Καὶ
πληρωθέντων ἐτῶν τεσσαράκοντα ὤφθη αὐτῷ ἐν τῇ
ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος κυρίου ἐν φλογὶ πυρὸς
βάτου. 31. Ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμασε τὸ ὅραμα·

προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ κυρίου πρὸς αὐτόν· 32. ἐγὼ ὁ θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ. ἔντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι. 33. Εἶπε δὲ αὐτῷ ὁ κύριος· λῦσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος, ἐν ᾧ ἕστηκας, γῆ ἁγία ἐστίν. 34. Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα, καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον. 35. Τοῦτον τὸν Μωϋσῆν, ὃν ἠρνήσαντο εἰπόντες· τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. 36. Οὗτος ἐξήγαγεν αὐτούς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτῳ καὶ ἐν ἐρυθρᾷ θαλάσσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. 37. Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραήλ· προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε. 38. Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν, 39. ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, 40. εἰπόντες τῷ Ἀαρών· ποίησον ἡμῖν θεούς, οἳ προπορεύσονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἴδαμεν τί γέγονεν αὐτῷ. 41. Καὶ ἐμοσχοποίησαν ἐν ταῖς

ἡμέραις ἐκείναις καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. 42. Ἔστρεψε δὲ ὁ θεὸς καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν· μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ; 43. καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφάν, τοὺς τύπους, οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος. 44. Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ ποιῆσαι αὐτὴν κατὰ τὸν τύπον, ὃν ἑωράκει· 45. ἣν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν, ὧν ἔξωσεν ὁ θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν Δαυίδ. 46. Ὃς εὗρε χάριν ἐνώπιον τοῦ θεοῦ καὶ ᾐτήσατο εὑρεῖν σκήνωμα τῷ θεῷ Ἰακώβ. 47. Σολομὼν δὲ ᾠκοδόμησεν αὐτῷ οἶκον. 48. Ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις κατοικεῖ, καθὼς ὁ προφήτης λέγει· 49. ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι, λέγει κύριος, ἢ τίς τόπος τῆς καταπαύσεώς μου; 50. οὐχὶ ἡ χείρ μου ἐποίησε ταῦτα πάντα; 51. Σκληροτράχηλοι καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς. 52. Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς

προδόται καὶ φονεῖς γεγένησθε, 53. οἵτινες ἐλάβετε τὸν νομον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

54. Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ᾽ αὐτόν. 55. Ὑπάρχων δὲ πλήρης πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανὸν εἶδε δόξαν θεοῦ καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ θεοῦ, καὶ εἶπεν· 56. ἰδού, θεωρῶ τοὺς οὐρανοὺς ἀνεῳγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα τοῦ θεοῦ. 57. Κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ᾽ αὐτόν, 58. καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου, 59. καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα· κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. 60. Θεὶς δὲ τὰ γόνατα ἔκραξε φωνῇ μεγάλῃ· κύριε, μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν ἐκοιμήθη.

VIII. Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων. 2. Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποιήσαντο κοπετὸν μέγαν ἐπ᾽ αὐτῷ. 3. Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακήν.

4. Οἱ μὲν οὖν διασπαρέντες διῆλθον εὐαγγελιζόμε-

νοι τὸν λόγον· 5. Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας ἐκήρυσσεν αὐτοῖς τὸν Χριστόν. 6. Προςεῖχόν τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδόν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα, ἃ ἐποίει. 7. Πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ μεγάλῃ ἐξήρχετο, πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν. 8. Καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. 9. Ἀνὴρ δέ τις ὀνόματι Σίμων προϋπῆρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν· 10. ᾧ προςεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου λέγοντες· οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη μεγάλη. 11. Προςεῖχον δὲ αὐτῷ διὰ τὸ ἱκανῷ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς. 12. Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. 13. Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἦν προςκαρτερῶν τῷ Φιλίππῳ· θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξίστατο. 14. Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι, ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην, 15. οἵτινες καταβάντες προςηύξαντο περὶ αὐτῶν, ὅπως λάβωσι πνεῦμα ἅγιον. 16. Οὔπω γὰρ ἦν ἐπ᾽ οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 17. Τότε ἐπετίθουν τὰς χεῖρας ἐπ᾽ αὐτούς, καὶ ἐλάμβανον πνεῦμα ἅγιον. 18. Ἰδὼν

δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδοται τὸ πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα 19. λέγων· δότε κἀμοὶ τὴν ἐξουσίαν ταύτην, ἵνα ᾧ ἐὰν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ πνεῦμα ἅγιον. 20. Πέτρος δὲ εἶπε πρὸς αὐτόν· τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. 21. Οὐκ ἔστι σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ θεοῦ. 22. Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ θεοῦ, εἰ ἄρα ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας σου. 23. Εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα. 24. Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε· δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε. 25. Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου ὑπέστρεψαν εἰς Ἱερουσαλήμ, πολλάς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.

26. Ἄγγελος δὲ κυρίου ἐλάλησε πρὸς Φίλιππον λέγων· ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. 27. Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδού, ἀνὴρ Αἰθίοψ, εὐνοῦχος, δυνάστης Κανδάκης τῆς βασιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς· ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ, 28. ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν. 29. Εἶπε δὲ τὸ πνεῦμα τῷ Φιλίππῳ· πρόσελθε καὶ κολλήθητι τῷ

ἅρματι τούτῳ. 30. Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν· ἆραγε γινώσκεις ἃ ἀναγινώσκεις; 31. Ὁ δὲ εἶπε· πῶς γὰρ ἂν δυναίμην, ἐὰν μή τις ὁδηγήσῃ με; παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. 32. Ἡ δὲ περιοχὴ τῆς γραφῆς, ἣν ἀνεγίνωσκεν, ἦν αὕτη· ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. 33. Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη· τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. 34. Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε· δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός; 35. Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. 36. Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπί τι ὕδωρ· καί φησιν ὁ εὐνοῦχος· ἰδού, ὕδωρ· 37. τί κωλύει με βαπτισθῆναι; [Εἶπε δὲ ὁ Φίλιππος· εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας ἔξεστιν· ἀποκριθεὶς δὲ εἶπε· πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.] 38. Καὶ ἐκέλευσε στῆναι τὸ ἅρμα, καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὅ, τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. 39. Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἥρπασε τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος· ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. 40. Φίλιππος δὲ εὑρέθη εἰς Ἄζωτον,

καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

IX. Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ
2. ᾐτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς, ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ.
3. Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ· καὶ ἐξαίφνης περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ,
4. καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσε φωνὴν λέγουσαν αὐτῷ· Σαούλ, Σαούλ, τί με διώκεις;
5. Εἶπε δέ· τίς εἶ, κύριε; ὁ δὲ κύριος εἶπεν· ἐγώ εἰμι Ἰησοῦς, ὃν σὺ διώκεις· [σκληρόν σοι πρὸς κέντρα λακτίζειν.
6. Τρέμων τε καὶ θαμβῶν εἶπε· κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ κύριος πρὸς αὐτόν·] ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεταί σοι, τί σε δεῖ ποιεῖν.
7. Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἱστήκεισαν ἐννεοί, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες.
8. Ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς, ἀνεῳγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδένα ἔβλεπε· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν.
9. Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.
10. Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν ὁ κυριος ἐν ὁράματι· Ἀνανία. Ὁ δὲ εἶπεν· ἰδοὺ ἐγώ, κύριε.
11. Ὁ δὲ κυριος πρὸς αὐτόν· ἀναστὰς πορεύθητι ἐπὶ τὴν ῥυμην τὴν καλουμένην εὐθεῖαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα

Σαῦλον ὀνόματι, Ταρσέα· ἰδοὺ γὰρ προσεύχεται, 12. καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ. 13. Ἀπεκρίθη δὲ Ἀνανίας· κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερουσαλήμ· 14. καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. 15. Εἶπε δὲ πρὸς αὐτὸν ὁ κύριος· πορεύου, ὅτι σκεῦος ἐκλογῆς μοι ἐστὶν οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων, υἱῶν τε Ἰσραήλ. 16. Ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. 17. Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπε· Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύματος ἁγίου. 18. Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέ τε παραχρῆμα, καὶ ἀναστὰς ἐβαπτίσθη. 19. Καὶ λαβὼν τροφὴν ἐνίσχυσεν

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς· 20. καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Ἰησοῦν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. 21. Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον· οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο; καὶ ὧδε εἰς τοῦτο ἐληλύθει, ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς. 22. Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ συμβιβάζων, ὅτι οὗτός ἐστιν ὁ

Χριστός. 23. *Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·* 24. *ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. παρετηροῦντο δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν ἀνέλωσι·* 25. *λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς καθῆκαν διὰ τοῦ τείχους χαλάσαντες ἐν σπυρίδι.*

26. *Παραγενόμενος δὲ [ὁ Σαῦλος] εἰς Ἱερουσαλὴμ ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής.* 27. *Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς, πῶς ἐν τῇ ὁδῷ εἶδε τὸν κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαῤῥησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ.* 28. *Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ καὶ παῤῥησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ.* 29. *Ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν.* 30. *Ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.*

31. *Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομούμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνοντο.* 32. *Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν.* 33. *Εὗρε δὲ ἐκεῖ ἄνθρωπόν τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κραββάτῳ, ὃς ἦν παραλελυμένος.*

34. Καὶ εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέα, ἰᾶταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στρῶσον σεαυτῷ. Καὶ εὐθέως ἀνέστη. 35. Καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σάρωνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.

36. Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει. 37. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερῴῳ. 38. Ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαντες, ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτόν, παρακαλοῦντες μὴ ὀκνῆσαι διελθεῖν ἕως αὐτῶν. 39. Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα ἐποίει μετ᾽ αὐτῶν οὖσα ἡ Δορκάς. 40. Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος θεὶς τὰ γόνατα προσηύξατο, καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπε· Ταβιθά, ἀνάστηθι. Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισε. 41. Δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν αὐτὴν ζῶσαν. 42. Γνωστὸν δὲ ἐγένετο καθ᾽ ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. 43. Ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

X. Ἀνὴρ δέ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος,

ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς,
2. εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ
αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ δεόμε-
νος τοῦ Θεοῦ διαπαντός· 3. εἶδεν ἐν ὁράματι φανερῶς,
ωςεὶ ὥραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰςελ-
θόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ· Κορνήλιε. 4. Ὁ
δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος εἶπε· τί ἐστι,
κύριε; εἶπε δὲ αὐτῷ· αἱ προςευχαί σου καὶ αἱ ἐλεημο-
σύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ.
5. Καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας καὶ μετάπεμψαι
Σίμωνα, ὃς ἐπικαλεῖται Πέτρος· 6. οὗτος ξενίζεται
παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστιν οἰκία παρὰ θάλασσαν.
7. Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας
δύο τῶν οἰκετῶν αὐτοῦ καὶ στρατιώτην εὐσεβῆ τῶν προς-
καρτερούντων αὐτῷ, 8. καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα
ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. 9. Τῇ δὲ ἐπαύριον,
ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη
Πέτρος ἐπὶ τὸ δῶμα προςεύξασθαι περὶ ὥραν ἕκτην.
10. Ἐγένετο δὲ πρόςπεινος, καὶ ἤθελε γεύσασθαι· παρα-
σκευαζόντων δὲ ἐκείνων ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις,
1. καὶ θεωρεῖ τὸν οὐρανὸν ἀνεῳγμένον, καὶ καταβαῖνον
σκεῦός τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον,
και καθιέμενον ἐπὶ τῆς γῆς, 12. ἐν ᾧ ὑπῆρχε πάντα τὰ
τετράποδα τῆς γῆς [καὶ τὰ θηρία] καὶ τὰ ἑρπετὰ καὶ τα
πει εινὰ τοῦ οὐρανοῦ. 13. Καὶ ἐγένετο φωνὴ πρὸς αὐτόν·
ἀναστάς, Πέτρε, θῦσον καὶ φάγε. 14. Ὁ δὲ Πέτρος
εἶπε· μηδαμῶς, κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ

ἀκάθαρτον. 15. Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν· ἃ ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. 16. Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

17. Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὅραμα, ὃ εἶδε, καὶ ἰδού, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα· 18. καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. 19. Τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ πνεῦμα· ἰδού, ἄνδρες τρεῖς ζητοῦσί σε· 20. ἀλλὰ ἀναστὰς κατάβηθι, καὶ πορεύου σὺν αὐτοῖς μηδὲν διακρινόμενος· ὅτι ἐγὼ ἀπέσταλκα αὐτούς. 21. Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν· ἰδού, ἐγώ εἰμι, ὃν ζητεῖτε· τίς ἡ αἰτία, δι' ἣν πάρεστε; 22. Οἱ δὲ εἶπον· Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεόν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. 23. Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε, τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθε σὺν αὐτοῖς, καί τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλθον αὐτῷ· 24. καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτούς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. 25. Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. 26. Ὁ δὲ Πετρος

ἤγειρεν αὐτὸν λέγων· ἀνάστηθι· κἀγὼ αὐτὸς ἄνθρωπός εἰμι. 27. Καὶ συνομιλῶν αὐτῷ εἰσῆλθε, καὶ εὑρίσκει συνεληλυθότας πολλούς. 28. Ἔφη τε πρὸς αὐτούς· ὑμεῖς ἐπίστασθε, ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· καὶ ἐμοὶ ὁ θεὸς ἔδειξε μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον. 29. Διὸ καὶ ἀναντιῤῥήτως ἦλθον μεταπεμφθείς· πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με; 30. Καὶ ὁ Κορνήλιος ἔφη· ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων καὶ τὴν ἐννάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδού, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ, 31. καί φησι· Κορνήλιε, εἰσηκούσθη σου ἡ προσευχὴ καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ. 32. Πέμψον οὖν εἰς Ἰόππην καὶ μετακάλεσαι Σίμωνα, ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι. 33. Ἐξαυτῆς οὖν ἔπεμψα πρός σε, σύ τε καλῶς ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ θεοῦ.

34. Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν· ἐπ' ἀληθείας καταλαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπτης ὁ θεός, 35. ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστι. 36. Τὸν λόγον, ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραήλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστι πάντων κύριος. 37. Ὑμεῖς οἴδατε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς

Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα, ὃ ἐκήρυξεν Ἰωάννης· 38. Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ. 39. Καὶ ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλήμ· ὃν καὶ ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου. 40. Τοῦτον ὁ θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, 41. οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν· 42. καὶ παρήγγειλεν ἡμῖν κηρῦξαι τῷ λαῷ καὶ διαμαρτύρασθαι, ὅτι αὐτός ἐστιν ὁ ὡρισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ νεκρῶν. 43. Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν. 44. Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. 45. Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοί, ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται· 46. ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν θεόν. 47. Τότε ἀπεκρίθη ὁ Πέτρος· μήτι τὸ ὕδωρ κωλῦσαι δύναταί τις οὗ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ ἡμεῖς; 48. Προσέταξέ τε αὐτοὺς

βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου. Τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

XI. Ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ θεοῦ. 2. Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, 3. λέγοντες· ὅτι πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰςῆλθες καὶ συνέφαγες αὐτοῖς. 4. Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων 5. ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προςευχόμενος, καὶ εἶδον ἐν ἐκστάσει ὅραμα, καταβαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ· 6. εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. 7. Ἤκουσα δὲ φωνῆς λεγούσης μοι· ἀναστάς, Πέτρε, θῦσον καὶ φάγε. 8. Εἶπον δέ· μηδαμῶς, κύριε· ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰςῆλθεν εἰς τό στόμα μου. 9. Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ· ἃ ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. 10. Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν οὐρανόν. 11. Καὶ ἰδού, ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν, ἐν ᾗ ἤμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρός με. 12. Εἶπε δέ μοι τὸ πνεῦμα συνελθεῖν αὐτοῖς μηδὲν διακρινόμενον. Ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἓξ ἀδελφοὶ οὗτοι, καὶ εἰςήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός. 13. Ἀπήγγειλέ τε ἡμῖν, πῶς εἶδε τον ἄγγελον

ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ· ἀπόστειλον εἰς Ἰόππην [ἄνδρας], καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, 14. ὃς λαλήσει ῥήματα πρός σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. 15. Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. 16. Ἐμνήσθην δὲ τοῦ ῥήματος κυρίου, ὡς ἔλεγεν· Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. 17. Εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, ἐγὼ δὲ τίς ἤμην δυνατὸς κωλῦσαι τὸν θεόν; 18. Ἀκούσαντες δὲ ταῦτα ἡσύχασαν καὶ ἐδόξαζον τὸν θεὸν λέγοντες· ἄραγε καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωήν.

19. Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. 20. Ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν ἐλάλουν πρὸς τοὺς Ἕλληνας εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν. 21. Καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν, πολύς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. 22. Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν, καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας. 23. Ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ· 24. ὅτι ἦν ἀνὴρ ἀγαθὸς

καὶ πλήρης πνευματος ἁγίου καὶ πίστεως. Καὶ προσετέθη ὄχλος ἱκανὸς τῷ κυρίῳ. 25. Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον, καὶ εὑρὼν αὐτὸν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. 26. Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν, χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

27. Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. 28. Ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος ἐσήμανε διὰ τοῦ πνεύματος, λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου [Καίσαρος]. 29. Τῶν δὲ μαθητῶν καθὼς ηὐπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· 30. ὃ καὶ ἐποίησαν, ἀποστειλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

XII. Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας. 2. Ἀνεῖλε δὲ Ἰάκωβον, τὸν ἀδελφὸν Ἰωάννου, μαχαίρᾳ. 3. Καὶ ἰδών, ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον, (ἦσαν δὲ αἱ ἡμέραι τῶν ἀζύμων,) 4. ὃν καὶ πιάσας ἔθετο εἰς φυλακήν, παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. 5. Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας

πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. 6. Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἁλύσεσι δυσί, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν. 7. Καὶ ἰδού, ἄγγελος κυρίου ἐπεστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αυτὸν λέγων· ἀνάστα ἐν τάχει· καὶ ἐξέπεσον αὐτοῦ αἱ ἁλύσεις ἐκ τῶν χειρῶν. 8. Εἶπέ τε ὁ ἄγγελος πρὸς αὐτόν· περίζωσαι καὶ ὑπόδησαι τὰ σανδάλιά σου· ἐποίησε δὲ οὕτω. καὶ λέγει αὐτῷ· περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολούθει μοι. 9. Καὶ ἐξελθὼν ἠκολούθει αὐτῷ, καὶ οὐκ ᾔδει, ὅτι ἀληθές ἐστι τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὅραμα βλέπειν. 10. Διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσαν εἰς τὴν πόλιν, ἥτις αὐτομάτη ἠνοίχθη αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. 11. Καὶ ὁ Πέτρος, γενόμενος ἐν ἑαυτῷ εἶπε· νῦν οἶδα ἀληθῶς, ὅτι ἐξαπέστειλε κύριος τὸν ἄγγελον αὐτοῦ καὶ ἐξείλατό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. 12. Συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου, τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι. 13. Κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος προσῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη. 14. Καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν, ἑστάναι

τὸν Πέτρον πρὸ τοῦ πυλῶνος. 15. Οἱ δὲ πρὸς αὐτὴν εἶπον· μαίνῃ· ἡ δὲ διϊσχυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον· ὁ ἄγγελος αὐτοῦ ἐστιν. 16. Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτόν, καὶ ἐξέστησαν. 17. Κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν, διηγήσατο αὐτοῖς, πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπε δέ· ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. 18. Γενομένης δὲ ἡμέρας ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. 19. Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὑρών, ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν διέτριβεν. 20. Ἦν δὲ [ὁ Ἡρώδης] θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ᾐτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. 21. Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικὴν καὶ καθίσας ἐπὶ τοῦ βήματος ἐδημηγόρει πρὸς αὐτούς. 22. Ὁ δὲ δῆμος ἐπεφώνει· θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. 23. Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυρίου, ἀνθ' ὧν οὐκ ἔδωκε τὴν δόξαν τῷ θεῷ· καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν. 24. Ὁ δὲ λόγος τοῦ θεοῦ ηὔξανε καὶ ἐπληθύνετο. 25. Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλήμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

XIII. Ἦσαν δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν

οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὅ, τε Βαρνάβας καὶ Συμεών, ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναήν τε, Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος. 2. *Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων εἶπε τὸ πνεῦμα τὸ ἅγιον· ἀφορίσατε δή μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προςκέκλημαι αὐτούς.* 3. *Τότε νηστεύσαντες καὶ προςευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν.* 4. *Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου κατῆλθον εἰς τὴν Σελεύκειαν, ἐκεῖθέν τε ἀπέπλευσαν εἰς τὴν Κύπρον.* 5. *Καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγειλον τον λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.* 6. *Διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι Πάφου εὗρον ἄνδρα τινὰ μάγον, ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦς,* 7. *ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προςκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.* 8. *Ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος, (οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,) ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.* 9. *Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου καὶ ἀτενίσας εἰς αὐτόν,* 10. *εἶπεν· ὦ πλήρης παντὸς δόλου καὶ πάσης ῥᾳδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς κυρίου τὰς εὐθείας;* 11. *Καὶ νῦν ἰδού, χεὶρ κυρίου ἐπὶ σέ, καὶ ἔσῃ τυφλός, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ*

σκότος, καὶ περιάγων ἐζήτει χειραγωγούς. 12. Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονὸς ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου.

13. Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. 14. Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰςελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. 15. Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες· ἄνδρες ἀδελφοί, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λέγετε. 16. Ἀναστὰς δὲ Παῦλος καὶ κατασείσας τῇ χειρὶ εἶπεν· ἄνδρες Ἰσραηλῖται καὶ οἱ φοβούμενοι τὸν θεόν, ἀκούσατε. 17. Ὁ θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς, 18. καὶ ὡς τεσσαρακονταετῆ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ, 19. καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν. 20. Καὶ μετὰ ταῦτα ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου. 21. Κἀκεῖθεν ᾐτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαοὺλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμίν, ἔτη τεσσαράκοντα. 22. Καὶ μεταστήσας αὐτὸν ἤγειρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας· εὗρον Δαυίδ, τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν

μου, ὃς ποιήσει πάντα τὰ θελήματά μου. 23. *Τούτου ὁ*
θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγε τῷ
Ἰσραὴλ σωτῆρα Ἰησοῦν, 24. *προκηρύξαντος Ἰωάννου*
πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας
παντὶ τῷ λαῷ Ἰσραήλ. 25. *Ὡς δὲ ἐπλήρου ὁ Ἰωάννης*
τὸν δρόμον, ἔλεγε· τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ
ἐγώ, ἀλλ' ἰδού, ἔρχεται μετ' ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ
ὑπόδημα τῶν ποδῶν λῦσαι. 26. *Ἄνδρες ἀδελφοί, υἱοὶ*
γένους Ἀβραὰμ καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ὑμῖν
ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη. 27. *Οἱ γὰρ*
κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν τοῦτον
ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν, τὰς κατὰ
πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν·
28. *καὶ μηδεμίαν αἰτίαν θανάτου εὑρόντες ἠτήσαντο*
Πιλάτον ἀναιρεθῆναι αὐτόν. 29. *Ὡς δὲ ἐτέλεσαν πάν-*
τα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου
ἔθηκαν εἰς μνημεῖον. 30. *Ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ*
νεκρῶν, 31. *ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβ-*
βᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλήμ, οἵτινες
νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν. 32. *Καὶ ἡμεῖς*
ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν
γενομένην, 33. *ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκε τοῖς*
τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν, ὡς καὶ ἐν τῷ
ψαλμῷ γέγραπται τῷ δευτέρῳ· υἱός μου εἶ σύ, ἐγὼ
σήμερον γεγέννηκά σε. 34. *Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ*
νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν,
οὕτως εἴρηκεν· ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά.

35. Διὸ και ἐν ἑτέρῳ λέγει· οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. 36. Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ καὶ εἶδε διαφθοράν· 37. ὃν δὲ ὁ θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν. 38. Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται· 39. Καὶ ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωϋσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται. 40. Βλέπετε οὖν, μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις· 41. ἴδετε, οἱ καταφρονηταί, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον, ὃ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῆται ὑμῖν.

42. Ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. 43. Λυθείσης δὲ τῆς συναγωγῆς ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ θεοῦ. 44. Τῷ δὲ ἐχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. 45. Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες. 46. Παῤῥησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον· ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ· ἐπειδὴ ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδού, στρεφόμεθα εἰς

τὰ ἔθνη. 47. Οὕτω γὰρ ἐντέταλται ἡμῖν ὁ κυριος· τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς. 48. Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. 49. Διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας. 50. Οἱ δὲ Ιουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. 51. Οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον. 52. Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

XIV. Ἐγένετο δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰςελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως, ὥςτε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. 2. Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. 3. Ἱκανὸν μὲν οὖν χρόνον διέτριψαν παῤῥησιαζόμενοι ἐπὶ τῷ κυρίῳ, τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 4. Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. 5. Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς, 6. συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας,

Λυστραν καὶ Δέρβην καὶ τὴν περίχωρον· 7. κἀκεῖ ἦσαν εὐαγγελιζόμενοι.

8. *Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιεπεπατήκει.* 9. *Οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ καὶ ἰδών, ὅτι πίστιν ἔχει τοῦ σωθῆναι,* 10. *εἶπε μεγάλῃ τῇ φωνῇ· ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός. καὶ ἥλατο, καὶ περιεπάτει.* 11. *Οἱ δὲ ὄχλοι ἰδόντες, ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες· οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς.* 12. *Ἐκάλουν τε τὸν μὲν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.* 13. *Ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν.* 14. *Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαῤῥήξαντες τὰ ἱμάτια αὐτῶν, ἐξεπήδησαν εἰς τὸν ὄχλον κράζοντες* 15. *καὶ λέγοντες· ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς,* 16. *ὃς ἐν ταῖς παρῳχημέναις γενεαῖς εἴασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν,* 17. *καίτοιγε οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν ἀγαθοποιῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσυνης τας*

καρδίας ὑμῶν. 18. Καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

19. Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ λιθάσαντες τον Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθναναι. 20. Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν. καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. 21. Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν, 22. ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. 23. Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν παρέθεντο αὐτοὺς τῷ κυρίῳ, εἰς ὃν πεπιστεύκεισαν. 24. Καὶ διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν, 25. καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν. 26. Κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον, ὃ ἐπλήρωσαν. 27. Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν ἀνήγγειλαν ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. 28. Διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

XV. Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαιας ἐδίδασκον τοὺς ἀδελφούς· ὅτι ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι. 2. Γενομενης οὖν

στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτούς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καί τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος τούτου. 3. Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν, καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. 4. Παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ θεὸς ἐποίησε μετ' αὐτῶν. 5. Ἐξανέστησαν δέ τινες τῶν ἀπὸ τῆς αἱρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες· ὅτι δεῖ περιτέμνειν αὐτούς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.

6. Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου. 7. Πολλῆς δὲ συζητήσεως γενομένης ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς· ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε, ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ πιστεῦσαι. 8. Καὶ ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν· 9. καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν. 10. Νῦν οὖν τί πειράζετε τὸν θεὸν ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; 11. Ἀλλὰ διὰ τῆς χάριτος τοῦ κυριου Ἰησοῦ πιστεύομεν

σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι. 12. Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβα καὶ Παύλου ἐξηγουμένων, ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν. 13. Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων· ἄνδρες ἀδελφοί, ἀκούσατέ μου. 14. Συμεὼν ἐξηγήσατο, καθὼς πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν [ἐπὶ] τῷ ὀνόματι αὐτοῦ. 15. Καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται· 16. Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν· καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν, 17. ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει κύριος ὁ ποιῶν ταῦτα. 18. Γνωστὰ ἀπ' αἰῶνός ἐστι τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ. 19. Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεόν, 20. ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος. 21. Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

22. Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν, τὸν ἐπικαλούμενον Βαρσαβᾶν καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, 23. γράψαντες διὰ χειρὸς

αὐτῶν τάδε· οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν. 24. Ἐπειδὴ ἠκούσαμεν, ὅτι τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστειλάμεθα, 25. ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, 26. ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 27. Ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. 28. Ἔδοξε γὰρ τῷ ἁγίῳ πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τῶν ἐπάναγκες τούτων, 29. ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ καὶ πορνείας, ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε. ἔῤῥωσθε. 30. Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν, καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν. 31. Ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει. 32. Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ πορεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν. 33. Ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ᾽ εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους. 34. Ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ. 35. Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι μετὰ καὶ ἑτέρων πολλῶν τὸν λόγον τοῦ κυρίου.

36. Μετὰ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν· ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λογον τοῦ κυρίου, πῶς ἔχουσι. 37. Βαρνάβας δὲ ἐβουλεύσατο συμπαραλαβεῖν καὶ Ἰωάννην τὸν καλούμενον Μάρκον· 38. Παῦλος δὲ ἠξίου τὸν ἀποστάντα ἀπ᾽ αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. 39. Ἐγένετο οὖν παροξυσμός, ὥςτε ἀποχωρισθῆναι αὐτοὺς ἀπ᾽ ἀλλήλων, τόν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον· 40. Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε παραδοθεὶς τῇ χάριτι τοῦ θεοῦ ὑπὸ τῶν ἀδελφῶν. 41. Διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.

XVI. Κατήντησε δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἰδού, μαθητής τις ἦν ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς, πατρὸς δὲ Ἕλληνος, 2. ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. 3. Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν· καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ᾔδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχεν. 4. Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστολων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλήμ.

5. Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πιστει καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ᾽ ἡμέραν. 6. Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ

τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λογον ἐν τῇ Ἀσιᾳ
7. ἐλθόντες κατὰ τὴν Μυσίαν ἐπειραζον εἰς τὴν Βιθυ-
νίαν πορεύεσθαι, καὶ οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα
Ἰησοῦ. 8. Παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς
Τρῳάδα. 9. Καὶ ὅραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ·
ἀνήρ τις ἦν Μακεδὼν ἑστώς, παρακαλῶν αὐτὸν καὶ
λέγων: διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν. 10. Ὡς
δὲ τὸ ὅραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν
Μακεδονίαν, συμβιβάζοντες, ὅτι προςκέκληται ἡμᾶς ὁ
κύριος εὐαγγελίσασθαι αὐτούς.

11. Ἀναχθέντες οὖν ἀπὸ τῆς Τρῳάδος εὐθυδρομή-
σαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν·
12. ἐκεῖθέν τε εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς
μερίδος τῆς Μακεδονίας πόλις, κολωνία. ἦμεν δὲ ἐν
ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινας. 13. Τῇ τε
ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως παρὰ
ποταμόν, οὗ ἐνομίζετο προσευχὴ εἶναι, καὶ καθίσαντες
ἐλαλοῦμεν ταῖς συνελθούσαις γυναιξί. 14. Καί τις γυνὴ
ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβο-
μένη τὸν θεόν, ἤκουεν· ἧς ὁ κύριος διήνοιξε τὴν καρδιαν
προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. 15. Ὡς δε
ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα· εἰ
κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι, εἰςελθόντες εἰς τὸν
οἶκον μου μείνατε. καὶ παρεβιάσατο ἡμᾶς. 16. Ἐγένετο
δὲ πορευομένων ἡμῶν εἰς προσευχήν, παιδίσκην τινὰ
ἔχουσαν πνεῦμα πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργα-
σίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς μαντευομένη.

17. *Αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν ἔκραζε
λέγουσα· οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ θεοῦ τοῦ ὑψί-
στου εἰσίν, οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν σωτηρίας.*
18. *Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς
δὲ ὁ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπε· παραγ-
γέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ'
αὐτῆς. καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.* 19. *Ἰδόντες δὲ οἱ
κύριοι αὐτῆς, ὅτι ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν,
ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἵλκυσαν εἰς τὴν
ἀγορὰν ἐπὶ τοὺς ἄρχοντας,* 20. *καὶ προςαγαγόντες αὐτοὺς
τοῖς στρατηγοῖς εἶπον· οὗτοι οἱ ἄνθρωποι ἐκταράσ-
σουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες,* 21. *καὶ
καταγγέλλουσιν ἔθη, ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι
οὐδὲ ποιεῖν, Ῥωμαίοις οὖσι.* 22. *Καὶ συνεπέστη ὁ ὄχλος
κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιῤῥήξαντες αὐτῶν τὰ
ἱμάτια ἐκέλευον ῥαβδίζειν.* 23. *Πολλάς τε ἐπιθέντες
αὐτοῖς πληγὰς ἔβαλον εἰς φυλακήν, παραγγείλαντες τῷ
δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς·* 24. *ὃς παραγ-
γελίαν τοιαύτην εἰληφὼς ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέ-
ραν φυλακὴν καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ
ξύλον.* 25. *Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας
προςευχόμενοι ὕμνουν τὸν θεόν· ἐπηκροῶντο δὲ αὐτῶν
οἱ δέσμιοι.* 26. *Ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ὥςτε
σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου· ἀνεῴχθησάν
τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ
ἀνέθη.* 27. *Ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ
ἰδὼν ἀνεῳγμένας τὰς θυρας τῆς φυλακῆς, σπασάμενος*

μάχαιραν· ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τους δεσμίους. 28. *Ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λεγων· μηδὲν πράξῃς σεαυτῷ κακον· ἅπαντες γάρ ἐσμεν ἐνθάδε.* 29. *Αἰτήσας δὲ φῶτα εἰςεπήδησε, καὶ ἔντρομος γενόμενος προςέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ,* 30. *καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη· κύριοι, τί με δεῖ ποιεῖν, ἵνα σωθῶ;* 31. *Οἱ δὲ εἶπον· πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκος σου.* 32. *Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.* 33. *Καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν· καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα.* 34. *Ἀναγαγών τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν, καὶ ἠγαλλιάσατο πανοικὶ πεπιστευκὼς τῷ θεῷ.* 35. *Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους, λέγοντες· ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.* 36. *Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον· ὅτι ἀπεστάλκασιν οι στρατηγοί, ἵνα ἀπολυθῆτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ.* 37. *Ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς· δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακήν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν·* 38. *Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες, ὅτι Ῥωμαῖοί εἰσι.* 39. *Καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἠρώτων ἐξελθεῖν τῆς πόλεως.*

40. Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν, καὶ ἰδόντες τοὺς ἀδελφοὺς παρεκάλεσαν αὐτούς, καὶ ἐξῆλθον.

XVII. Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων. 2. Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτούς, καὶ ἐπὶ σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, 3. διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. 4. Καί τινες ἐξ αὐτῶν ἐπείσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. 5. Ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ προσλαβόμενοι τῶν ἀγοραίων τινὰς ἄνδρας πονηροὺς καὶ ὀχλοποιήσαντες ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον. 6. Μὴ εὑρόντες δὲ αὐτοὺς ἔσυρον τὸν Ἰάσονα καί τινας ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες· ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες οὗτοι καὶ ἐνθάδε πάρεισιν, 7. οὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράττουσι, βασιλέα λέγοντες ἕτερον εἶναι, Ἰησοῦν. 8. Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα· 9. καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς. 10. Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τόν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροιαν· οἵτινες παραγενό-

μενοι εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπῄεσαν.
11. Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ,
οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ
καθ᾽ ἡμέραν ἀνακρίνοντες τὰς γραφάς, εἰ ἔχοι ταῦτα
οὕτως. 12. Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ
τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν
οὐκ ὀλίγοι. 13. Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονί-
κης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ
Παύλου ὁ λόγος τοῦ θεοῦ, ἦλθον κἀκεῖ σαλεύοντες τοὺς
ὄχλους. 14. Εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν
οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπέμενον
δὲ ὅ, τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. 15. Οἱ δὲ καθιστῶν-
τες τὸν Παῦλον ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λα-
βόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς
τάχιστα ἔλθωσι πρὸς αὐτόν, ἐξῄεσαν.

16. Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ
Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, θεω-
ροῦντι κατείδωλον οὖσαν τὴν πόλιν. 17. Διελέγετο μὲν
οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομέ-
νοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς
παρατυγχάνοντας. 18. Τινὲς δὲ τῶν Ἐπικουρείων καὶ
τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καί τινες
ἔλεγον· τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; οἱ δέ·
ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν
καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. 19. Ἐπιλαβό-
μενοί τε αὐτοῦ ἐπὶ τὸν Ἄρειον πάγον ἤγαγον λέγοντες·
δυνάμεθα γνῶναι τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη

διδαχή; 20. ξενίζοντα γάρ τινα εἰςφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι, τί ἂν θέλοι ταῦτα εἶναι. 21. Ἀθηναῖοι δὲ παντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότερον. 22. Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη· ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ἡμᾶς θεωρῶ. 23. Διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὗρον καὶ βωμόν, ἐν ᾧ ἐπεγέγραπτο· ἀγνώστῳ θεῷ. ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. 24. Ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, 25. οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται, προςδεόμενός τινος, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα· 26. ἐποίησέ τε ἐξ ἑνὸς αἵματος πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρόςωπον τῆς γῆς, ὁρίσας προςτεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν, 27. ζητεῖν τὸν θεόν, εἰ ἄραγε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν, καίτοιγε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα. 28. Ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν· ὡς καί τινες τῶν καθ᾽ ὑμᾶς ποιητῶν εἰρήκασι· τοῦ γὰρ καὶ γένος ἐσμέν. 29. Γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ ὀφείλομεν νομίζειν, χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. 30. Τοὺς μὲν οὖν χρόνους τῆς ἀγνοιας ὑπεριδὼν ὁ θεὸς τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν· 31. διοτι

ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν . . . 32 Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπον· ἀκουσόμεθά σου πάλιν περὶ τούτου. 33. Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. 34. Τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ γυνὴ ὀνόματι Δάμαρις καὶ ἕτεροι σὺν αὐτοῖς.

XVIII. Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον. 2. Καὶ εὑρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης, προσῆλθεν αὐτοῖς· 3. καὶ διὰ τὸ ὁμότεχνον εἶναι ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο· ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην. 4. Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθέ τε Ἰουδαίους καὶ Ἕλληνας. 5. Ὡς δὲ κατῆλθον ἀπὸ τῆς Μακεδονίας ὅ, τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ λόγῳ ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. 6. Ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἱμάτια εἶπε πρὸς αὐτούς· τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ, ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. 7. Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. 8. Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε

τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο. 9. Εἶπε δὲ ὁ κύριος δι' ὁράματος ἐν νυκτὶ τῷ Παύλῳ· μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς· 10. διότι ἐγώ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ κακῶσαί σε· διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ. 11. Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας ἕξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.

12. Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, 13. λέγοντες· ὅτι παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν. 14. Μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους· εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥᾳδιούργημα πονηρόν, ὦ Ἰουδαῖοι, κατὰ λόγον ἂν ἠνεσχόμην ὑμῶν· 15. εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι. 16. Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος. 17. Ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος, καὶ οὐδὲν τουτων τῷ Γαλλίωνι ἔμελεν.

18. Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανάς, τοῖς ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν. 19. Κατήντησε δὲ εἰς Ἔφεσον, κἀκείνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰς-

ελθὼν εἰς τὴν συναγωγὴν διελέχθη τοῖς Ἰουδαίοις. 20. Ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μεῖναι παρ' αὐτοῖς, οὐκ ἐπένευσεν· 21. ἀλλ' ἀπετάξατο αὐτοῖς εἰπών· δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα, πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος. καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου. 22. Καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν. 23. Καὶ ποιήσας χρόνον τινὰ ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

24. Ἰουδαῖος δέ τις Ἀπολλὼς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. 25. Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου· καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου. 26. Οὗτός τε ἤρξατο παῤῥησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα προσελάβοντο αὐτόν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ θεοῦ ὁδόν. 27. Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος. 28. Εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν Ἰησοῦν.

XIX. Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἐλθεῖν

εἰς Ἔφεσον. καὶ εὑρών τινας μαθητὰς 2. εἶπε πρὸς αὐτούς· εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ εἶπον πρὸς αὐτόν· ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιον ἐστιν ἠκούσαμεν. 3. Εἶπέ τε πρὸς αὐτούς· εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπον· εἰς τὸ Ἰωάννου βάπτισμα. 4. Εἶπε δὲ Παῦλος· Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι, τοῦτ' ἔστιν, εἰς τὸν Χριστὸν Ἰησοῦν. 5. Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ· 6. καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφήτευον. 7. Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο. 8. Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαῤῥησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. 9. Ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός. 10. Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυριου, Ἰουδαίους τε καὶ Ἕλληνας. 11. Δυνάμεις τε οὐ τὰς τυχούσας ἐποίει ὁ θεὸς διὰ τῶν χειρῶν Παύλου, 12. ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύματα τὰ πονηρὰ ἐκπορευεσθαι. 13. Ἐπεχείρησαν δέ τινες ἀπὸ τῶν περιερχομένων Ἰουδαιων ἐξορκιστῶν ὀνομάζειν ἐπὶ τους ἔχοντας τα

πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες· ὁρκίζω ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ Παῦλος κηρύσσει. 14. Ἦσαν δέ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ οἱ τοῦτο ποιοῦντες. 15. Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε· τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; 16. Καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρόν, καὶ κατακυριεύσας αὐτῶν ἴσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. 17. Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησι τοῖς κατοικοῦσι τὴν Ἔφεσον, καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτούς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, 18. πολλοί τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. 19. Ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυριου μυριάδας πέντε. 20. Οὕτω κατὰ κράτος ὁ λόγος τοῦ κυρίου ηὔξανε καὶ ἴσχυεν.

21. Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱερουσαλήμ, εἰπών· ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν. 22. Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἔραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. 23. Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. 24. Δημήτριος γάρ τις ὀνοματι,

ἀργυροκόπος. ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετσ τοῖς ·εχνίταις ἐργασίαν οὐκ ὀλίγην. 25. Οὓς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν· ἄνδρες, ἐπίστασθε, ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστι· 26. καὶ θεωρεῖτε καὶ ἀκούετε, ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων, ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27. Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται. 28. Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον λέγοντες· μεγάλη ἡ Ἄρτεμις Ἐφεσίων. 29. Καὶ ἐπλήσθη ἡ πόλις ὅλη συγχύσεως· ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου. 30. Τοῦ δὲ Παύλου βουλομένου εἰςελθεῖν εἰς τὸν δῆμον, οὐκ εἴων αὐτὸν οἱ μαθηταί. 31. Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτόν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. 32. Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν, τίνος ἕνεκεν συνεληλύθεισαν. 33. Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. 34. Ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγενετο μία εκ

πάντων, ὡς ἐπὶ ὥρας δύο κραζόντων· μεγάλη ἡ Ἄρτεμις Ἐφεσίων. 35. *Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησίν· ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος, ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετοῦς;* 36. *Ἀναντιῤῥήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπετὲς πράττειν.* 37. *Ἠγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν ὑμῶν.* 38. *Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσι πρός τινα λόγον, ἀγόραιοι ἄγονται καὶ ἀνθύπατοί εἰσιν· ἐγκαλείτωσαν ἀλλήλοις.* 39. *Εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται.* 40. *Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος, περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. καὶ ταῦτα εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν.*

XX. *Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ ἀσπασάμενος ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν.* 2. *Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα·* 3. *Ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων, μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας.* 4. *Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Πύῤῥου Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος καὶ Γάϊος Δερβαῖος καὶ Τιμό-*

θεος, Ἀσιανοὶ δε Τυχικὸς καὶ Τρόφιμος. 5. Οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. 6. Ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρῳάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά. 7. Ἐν δε τῇ μιᾷ τῶν σαββάτων, συνηγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον· παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου. 8. Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερῴῳ, οὗ ἦμεν συνηγμένοι. 9. Καθήμενος δέ τις νεανίας ὀνόματι Εὔτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἤρθη νεκρός. 10. Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὸν εἶπε· μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν. 11. Ἀναβὰς δὲ καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε ομιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. 12. Ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως. 13. Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν εἰς τὴν Ἄσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεύειν. 14. Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἄσσον, ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην. 15. Κἀκεῖθεν ἀποπλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου. τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον, καὶ μείναντες ἐν Τρωγυλλίῳ τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον. 16. Ἔκρινε γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον, ὅπως μὴ γένηται

αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γάρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

17. Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. 18. Ὡς δὲ παρεγένοντο πρὸς αὐτόν, εἶπεν αὐτοῖς· ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας, ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, 19. δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· 20. ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, 21. διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησι τὴν εἰς τὸν θεὸν μετάνοιαν καὶ πίστιν τὴν εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν. 22. Καὶ νῦν ἰδού, ἐγὼ δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλήμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς, 23. πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεταί μοι λέγον, ὅτι δεσμά με καὶ θλίψεις μένουσιν. 24. Ἀλλ' οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ, ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς καὶ τὴν διακονίαν, ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ. 25. Καὶ νῦν ἰδού, ἐγὼ οἶδα, ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διῆλθον κηρύσσων τὴν βασιλείαν τοῦ θεοῦ. 26. Διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάν-

των· 27. οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ θεοῦ. 28. Προςέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. 29. Ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰςελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου· 30. καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. 31. Διὸ γρηγορεῖτε, μνημονεύοντες, ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον. 32. Καὶ τὰ νῦν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. 33. Ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα· 34. αὐτοὶ γινώσκετε, ὅτι ταῖς χρείαις μου καὶ τοῖς οὖσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὗται. 35. Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε· μακάριόν ἐστι μᾶλλον διδόναι, ἢ λαμβάνειν. 36. Καὶ ταῦτα εἰπών, θεὶς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προςηύξατο. 37. Ἱκανὸς δὲ ἐγένετο κλαυθμὸς πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν αὐτόν, 38. ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόςωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

XXI. Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντες ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, τῇ δὲ ἑξῆς εἰς τὴν Ῥόδον, κἀκεῖθεν εἰς Πάταρα. 2. Καὶ εὑρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν· 3. ἀναφανέντες δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. 4. Καὶ ἀνευρόντες τοὺς μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτά· οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος, μὴ ἀναβαίνειν εἰς Ἱεροσόλυμα. 5. Ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προςηυξάμεθα. 6. Καὶ ἀσπασάμενοι ἀλλήλους ἐπέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. 7. Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαΐδα, καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. 8. Τῇ δὲ ἐπαύριον ἐξελθόντες ἤλθομεν εἰς Καισάρειαν, καὶ εἰςελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, ὄντος ἐκ τῶν ἑπτά, ἐμείναμεν παρ' αὐτῷ. 9. Τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι. 10. Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἄγαβος· 11. καὶ ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας εἶπε· τάδε λέγει τὸ πνεῦμα τὸ ἅγιον· τὸν ἄνδρα, οὗ ἐστιν ἡ ζώνη αὕτη, οὕτω δήσου-

σιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. 12. Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ. 13. Ἀπεκρίθη δὲ ὁ Παῦλος· τί ποιεῖτε κλαίοντές καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἑτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ. 14. Μὴ πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν, εἰπόντες· τὸ θέλημα τοῦ κυρίου γενέσθω. 15. Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλήμ. 16. Συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

17. Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί. 18. Τῇ δὲ ἐπιούσῃ εἰσῄει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. 19. Καὶ ἀσπασάμενος αὐτοὺς ἐξηγεῖτο καθ' ἓν ἕκαστον ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. 20. Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν θεόν, εἶπόν τε αὐτῷ· θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων, καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. 21. Κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων, μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν. 22. Τί οὖν ἐστι; πάντως δεῖ πλῆθος συνελθεῖν· ἀκούσονται γάρ, ὅτι ἐλήλυθας. 23. Τοῦτο οὖν ποίησον, ὅ σοι λέγομεν. εἰσὶν ἡμῖν

ἄνδρας τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν· 24. τούτους παραλαβὼν ἁγνίσθητι σὺν αὐτοῖς, (καὶ δαπάνησον ἐπ' αὐτοῖς,) ἵνα ξυρήσωνται τὴν κεφαλήν· καὶ γνώσονται πάντες, ὅτι ὧν κατήχηνται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων. 25. Περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτούς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό, τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν. 26. Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἁγνισθεὶς εἰσῄει εἰς τὸ ἱερὸν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ προσφορά.

27. Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας, 28. κράζοντες· ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος, ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ διδάσκων· ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερὸν καὶ κεκοίνωκε τὸν ἅγιον τόπον τοῦτον. 29. Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος. 30. Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου εἷλκον αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. 31. Ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγκέχυται Ἱερουσαλήμ· 32. ὃς ἐξαυ-

τῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν χιλίαρχον καὶ τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν Παῦλον. 33. Τοτε ἐγγίσας ὁ χιλίαρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἁλύσεσι δυσί, καὶ ἐπυνθάνετο, τίς ἂν εἴη καὶ τί ἐστι πεποιηκώς. 34. Ἄλλοι δὲ ἄλλο τι ἐβόων ἐν τῷ ὄχλῳ. μὴ δυνάμενος δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. 35. Ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου· 36. ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κρᾶζον· αἶρε αὐτόν. 37. Μέλλων τε εἰςάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ· εἰ ἔξεστί μοι εἰπεῖν τι πρός σε; ὁ δὲ ἔφη· Ἑλληνιστὶ γινώσκεις; 38. οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος, ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακιςχιλίους ἄνδρας τῶν σικαρίων; 39. Εἶπε δὲ ὁ Παῦλος· ἐγὼ ἄνθρωπος μέν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικιας οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψον μοι λαλῆσαι πρὸς τὸν λαόν. 40. Ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος ἑστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ, πολλῆς δὲ σιγῆς γενομένης προςεφώνησε τῇ Ἑβραΐδι διαλέκτῳ λέγων· XXII. ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας. 2. Ἀκούσαντες δὲ ὅτι τῇ Ἑβραΐδι διαλέκτῳ προςεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. καί φησιν· 3. ἐγὼ μέν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Τάρσῳ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ, παρὰ

τοὺς πόδας Γαμαλιὴλ πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῴου νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον· 4. ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδοὺς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας, 5. ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον, παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλήμ, ἵνα τιμωρηθῶσιν. 6. Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ, περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανὸν περὶ ἐμέ· 7. ἔπεσόν τε εἰς τὸ ἔδαφος καὶ ἤκουσα φωνῆς λεγούσης μοι· Σαούλ, Σαούλ, τί με διώκεις; 8. Ἐγὼ δὲ ἀπεκρίθην· τίς εἶ, κύριε; εἶπέ τε πρός με· ἐγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις. 9. Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο καὶ ἔμφοβοι ἐγένοντο, τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. 10. Εἶπον δέ· τί ποιήσω, κυριε; ὁ δὲ κύριος εἶπε πρός με· ἀναστὰς πορεύου εἰς Δαμασκόν, κἀκεῖ σοι λαληθήσεται περὶ παντων, ὧν τέτακταί σοι ποιῆσαι. 11. Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν. 12. Ἀνανιας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικοῦντων Ἰουδαίων, 13. ἐλθὼν πρός με και ἐπιστὰς εἶπέ μοι· Σαοὺλ ἀδελφέ, ἀνάβλεψον. κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. 14. Ὁ δὲ εἶπεν· ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ

στόματος αὐτοῦ· 15. ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας
ἀνθρώπους, ὧν ἑώρακας καὶ ἤκουσας. 16. Καὶ νῦν τι
μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας
σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ. 17. Ἐγένετο δέ
μοι ὑποστρέψαντι εἰς Ἱερουσαλήμ, καὶ προσευχομένου
μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει 18. καὶ ἰδεῖν
αὐτὸς λέγοντά μοι· σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ
Ἱερουσαλήμ, διότι οὐ παραδέξονται σου τὴν μαρτυρίαν
περὶ ἐμοῦ. 19. Κἀγὼ εἶπον· κύριε, αὐτοὶ ἐπίστανται,
ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς
τοὺς πιστεύοντας ἐπὶ σέ· 20. καὶ ὅτε ἐξεχεῖτο τὸ αἷμα
Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ
συνευδοκῶν [τῇ ἀναιρέσει αὐτοῦ,] καὶ φυλάσσων τὰ
ἱμάτια τῶν ἀναιρούντων αὐτόν. 21. Καὶ εἶπε πρός με·
πορεύου· ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

22. Ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ
ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες· αἶρε ἀπὸ τῆς γῆς τὸν
τοιοῦτον· οὐ γὰρ καθῆκεν αὐτὸν ζῆν. 23. Κραυγαζόντων
δὲ αὐτῶν καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλ-
λόντων εἰς τὸν ἀέρα, 24. ἐκέλευσεν ὁ χιλίαρχος εἰσάγε-
σθαι αὐτὸν εἰς τὴν παρεμβολήν, εἰπὼν μάστιξιν ἀνετά-
ζεσθαι αὐτόν, ἵνα ἐπιγνῷ, δι' ἣν αἰτίαν οὕτως ἐπεφώνουν
αὐτῷ. 25. Ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμᾶσιν, εἶπε
πρὸς τὸν ἑστῶτα ἑκατόνταρχον ὁ Παῦλος· εἰ ἄνθρωπον
Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;
26. Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσελθὼν τῷ χιλιάρ-
χῳ ἀπήγγειλε λέγων· τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρω-
πος οὗτος Ῥωμαῖός ἐστι. 27. Προσελθὼν δὲ ὁ χιλίαρ

χος εἶπεν αὐτῷ· λέγε μοι, σὺ Ῥωμαῖος εἶ; ὁ δὲ ἔφη ναί. 28. Ἀπεκρίθη τε ὁ χιλίαρχος· ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. ὁ δὲ Παῦλος ἔφη· ἐγὼ δὲ καὶ γεγέννημαι. 29. Εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν· καὶ ὁ χιλίαρχος δὲ ἐφοβήθη ἐπιγνούς, ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν δεδεκώς.

30. Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλές, τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον· καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

XXIII. Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν· ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας. 2. Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. 3. Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε· τύπτειν σε μέλλει ὁ θεός, τοῖχε κεκονιαμένε· καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; 4. Οἱ δὲ παρεστῶτες εἶπον· τὸν ἀρχιερέα τοῦ θεοῦ λοιδορεῖς; 5. Ἔφη τε ὁ Παῦλος· οὐκ ᾔδειν, ἀδελφοί, ὅτι ἔστιν ἀρχιερεύς· γέγραπται γάρ· ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς. 6. Γνοὺς δὲ ὁ Παῦλος, ὅτι τὸ ἓν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ· ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. 7. Τοῦτο δὲ αὐτοῦ λαλήσαντος ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδουκαιων, καὶ ἐσχίσθη τὸ πλῆθος. 8. Σαδδουκαῖοι μὲν γὰρ λεγουσι

μὴ εἶναι ἀνάστασιν, μήτε ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. 9. Ἐγένετο δὲ κραυγὴ μεγάλη, καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες· οὐδὲν κακὸν εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος . . . 10. Πολλῆς δὲ γενομένης στάσεως εὐλαβηθεὶς ὁ χιλίαρχος, μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβὰν ἁρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

11. Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος εἶπε· θάρσει· ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι. 12. Γενομένης δὲ ἡμέρας ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν ἑαυτοὺς λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτείνωσι τὸν Παῦλον. 13. Ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες, 14. οἵτινες προςελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεςβυτέροις εἶπον· ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. 15. Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως καταγάγῃ αὐτὸν πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἐγγίσαι αὐτὸν ἕτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν. 16. Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν, παραγενόμενος καὶ εἰςελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλε τῷ Παύλῳ. 17. Προςκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων ἔφη· τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλίαρχον· ἔχει γάρ τι ἀπαγγεῖλαι.

αὐτῷ. 18. Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλίαρχον, καί φησιν· ὁ δέσμιος Παῦλος προςκαλεσάμενός με ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρός σε, ἔχοντά τι λαλῆσαί σοι. 19. Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτου ὁ χιλίαρχος καὶ ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο· τί ἐστιν, ὃ ἔχεις ἀπαγγεῖλαί μοι; 20. Εἶπε δέ· ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως αὔριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. 21. Σὺ οὖν μὴ πεισθῇς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἕτοιμοί εἰσι, προςδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. 22. Ὁ μὲν οὖν χιλίαρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδενὶ ἐκλαλῆσαι, ὅτι ταῦτα ἐνεφάνισας πρός με. 23. Καὶ προςκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων εἶπεν· ἑτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἱππεῖς ἑβδομήκοντα καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτος, 24. κτήνη τε παραστῆσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα, 25. γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον· 26. Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. 27. Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλόμην αὐτόν, μαθὼν ὅτι Ῥωμαῖός ἐστι. 28. Βουλόμενος δὲ γνῶναι τὴν αἰτίαν, δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν· 29. δν

εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν,
μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα.
30. Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν
ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἔπεμψα πρός σε, πα-
ραγγείλας καὶ τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ
σοῦ. ἔῤῥωσο. 31. Οἱ μὲν οὖν στρατιῶται κατὰ τὸ διατε-
ταγμένον αὐτοῖς ἀναλαβόντες τὸν Παῦλον ἤγαγον διὰ τῆς
νυκτὸς εἰς τὴν Ἀντιπατρίδα, 32. τῇ δὲ ἐπαύριον, ἐάσαν-
τες τοὺς ἱππεῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς
τὴν παρεμβολήν. 33. Οἵτινες εἰσελθόντες εἰς τὴν Και-
σάρειαν καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέ-
στησαν καὶ τὸν Παῦλον αὐτῷ. 34. Ἀναγνοὺς δὲ καὶ
ἐπερωτήσας, ἐκ ποίας ἐπαρχίας ἐστί, καὶ πυθόμενος, ὅτι
ἀπὸ Κιλικίας· 35. διακούσομαί σου, ἔφη, ὅταν καὶ οἱ
κατήγοροί σου παραγένωνται. ἐκέλευσέ τε αὐτὸν ἐν τῷ
πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

XXIV. Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς
Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου
τινός, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου.
2. Κληθέντος δὲ αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος
λέγων· 3. πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κα-
τορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προ-
νοίας πάντῃ τε καὶ πανταχοῦ, ἀποδεχόμεθα, κράτιστε
Φῆλιξ, μετὰ πάσης εὐχαριστίας. 4. Ἵνα δὲ μὴ ἐπὶ πλεῖόν
σε ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ
σῇ ἐπιεικείᾳ. 5. Εὑρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν
καὶ κινοῦντα στάσιν πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν
οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἱρέ-

σεως, 6. ὃς καὶ τὸ ἱερὸν ἐπείρασε βεβηλῶσαι· ὃν καὶ ἐκρατήσαμεν καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν. 7. Παρελθὼν δὲ Λυσίας ὁ χιλίαρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, 8. κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνῶναι, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ. 9. Συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν. 10. Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν· ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος εὐθυμότερον τὰ περὶ ἐμαυτοῦ ἀπολογοῦμαι, 11. δυναμένου σου γνῶναι, ὅτι οὐ πλείους εἰσί μοι ἡμέραι δεκαδύο, ἀφ' ἧς ἀνέβην προσκυνήσων ἐν Ἱερουσαλήμ. 12. Καὶ οὔτε ἐν τῷ ἱερῷ εὗρόν με πρός τινα διαλεγόμενον ἢ ἐπισύστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν, 13. οὔτε παραστῆσαι δύνανται, περὶ ὧν νῦν κατηγοροῦσί μου. 14. Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδόν, ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρῴῳ θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ ἐν τοῖς προφήταις γεγραμμένοις, 15. ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων. 16. Ἐν τούτῳ καὶ αὐτὸς ἀσκῶ ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους διαπαντός. 17. Δι' ἐτῶν δὲ πλειόνων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς το ἔθνος μου καὶ προσφοράς· 18. ἐν οἷς εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, 19. οὓς ἔδει ἐπὶ σοῦ πα-

ρεῖναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρός με. 20. *Ἢ αὐτοὶ οὗτοι εἰπάτωσαν, τί εὗρον ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου,* 21. *ἢ περὶ μιᾶς ταύτης φωνῆς ἧς ἔκραξα ἑστὼς ἐν αὐτοῖς· ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν.* 22. *Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπών· ὅταν Λυσίας ὁ χιλίαρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς·* 23. *Διαταξάμενός τε τῷ ἑκατοντάρχῃ τηρεῖσθαι αὐτόν, ἔχειν τε ἄνεσιν καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.*

24. *Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικί, οὔσῃ Ἰουδαίᾳ, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως.* 25. *Διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔσεσθαι, ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη· τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε.* 26. *Ἅμα καὶ ἐλπίζων, ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου [ὅπως λύσῃ αὐτόν], διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὡμίλει αὐτῷ.* 27. *Διετίας δὲ πληρωθείσης ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.*

XXV. *Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας.* 2. *Ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτόν.* 3. *αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψηται αὐτὸν εἰς Ἱερου-*

σαλήμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. 4. Ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. 5. Οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησί, συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ κατηγορείτωσαν αὐτοῦ. 6. Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτὼ ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσε τὸν Παῦλον ἀχθῆναι. 7. Παραγενομένου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιώματα φέροντες κατὰ Παύλου, ἃ οὐκ ἴσχυον ἀποδεῖξαι, 8. ἀπολογουμένου αὐτοῦ· ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερόν, οὔτε εἰς Καίσαρά τι ἥμαρτον. 9. Ὁ Φῆστος δὲ τοῖς Ἰουδαίοις θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε· θέλεις εἰς Ἱεροσόλυμα ἀναβὰς ἐκεῖ περὶ τούτων κρίνεσθαι ἀπ' ἐμοῦ; 10. Εἶπε δὲ ὁ Παῦλος· ἐπὶ τοῦ βήματος Καίσαρος ἑστώς εἰμι, οὗ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις. 11. Εἰ μὲν γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσί μου, οὐδείς με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα ἐπικαλοῦμαι. 12. Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη· Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.

13. Ἡμερῶν δὲ διαγενομένων τινῶν Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν ἀσπασόμενοι τὸν Φῆστον. 14. Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν

Παῦλον, λέγων· ἀνήρ τίς ἐστι καταλελειμμένος ὑπ Φήλικος δέσμιος, 15. περὶ οὗ, γενομένου μου εἰς Ἱε σόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι Ἰουδαίων, αἰτούμενοι κατ᾿ αὐτοῦ δίκην. 16. Πρ ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρ τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορ κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους, τόπον τε γίας λάβοι περὶ τοῦ ἐγκλήματος. 17. Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἑξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα. 18. Περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον, ὧν ὑπενόουν ἐγώ· 19. ζητήματα δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτόν, καὶ περί τινος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. 20. Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν ἔλεγον, εἰ βούλοιτο πορεύεσθαι εἰς Ἱερουσαλὴμ κἀκεῖ κρίνεσθαι περὶ τούτων. 21. Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτόν, ἕως οὗ πέμψω αὐτὸν πρὸς Καίσαρα. 22. Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη· ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. ὁ δέ· αὔριον, φησίν, ἀκούσῃ αὐτοῦ.

23. Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον σύν τε τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ᾿ ἐξοχὴν οὖσι τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου, ἤχθη ὁ Παῦλος. 24. Καί φησιν ὁ Φῆστος. Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συμπαρόντες ἡμῖν

ἄνδρες, θεωρεῖτε τοῦτον, περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε ἐπιβοῶντες, μὴ δεῖν ζῆν αὐτὸν μηκέτι. 25. Ἐγὼ δὲ καταλαβόμενος, μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμενου τὸν Σεβαστόν, ἔκρινα πέμπειν αὐτόν. 26. Περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τι γράψαι. 27. Ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

XXVI. Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη· ἐπιτρέπεταί σοι ὑπὲρ σεαυτοῦ λέγειν. τότε ὁ Παῦλος ἀπελογεῖτο ἐκτείνας τὴν χεῖρα· 2. Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἥγημαι ἐμαυτὸν μακάριον ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι, 3. μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων. διὸ δέομαί σου μακροθύμως ἀκοῦσαί μου. 4. Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι, 5. προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. 6. Καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἕστηκα κρινόμενος· 7. εἰς ἣν τὸ δωδεκάφυλον ἡμῶν, ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον, ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ Ἰουδαίωι. 8. Τί

ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ θεὸς νεκροὺς ἐγείρει;
9. Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ
Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι. 10. Ὃ καὶ
ἐποίησα ἐν Ἱεροσολύμοις· καὶ πολλοὺς τῶν ἁγίων ἐγὼ ἐν
φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν
λαβών, ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον·
11. καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν
αὐτοὺς ἠνάγκαζον βλασφημεῖν, περισσῶς τε ἐμμαινόμενος
αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. 12. Ἐν οἷς
καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπι-
τροπῆς τῆς παρὰ τῶν ἀρχιερέων, 13. ἡμέρας μέσης
κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμ-
πρότητα τοῦ ἡλίου περιλάμψαν με φῶς καὶ τοὺς σὺν
ἐμοὶ πορευομένους. 14. Πάντων τε καταπεσόντων ἡμῶν
εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρός με καὶ λέγου-
σαν τῇ Ἑβραΐδι διαλέκτῳ· Σαούλ, Σαούλ, τί με διώ-
κεις; σκληρόν σοι πρὸς κέντρα λακτίζειν. 15. Ἐγὼ δὲ
εἶπον· τίς εἶ, κύριε; ὁ δὲ εἶπεν· ἐγώ εἰμι Ἰησοῦς, ὃν
σὺ διώκεις. 16. Ἀλλὰ ἀνάστηθι καὶ στῆθι ἐπὶ τοὺς
πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί
σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες ὧν τε ὀφθήσομαί
σοι, 17. ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς
οὓς ἐγώ σε ἀποστέλλω 18. ἀνοῖξαι ὀφθαλμοὺς αὐτῶν,
τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας
τοῦ σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν
ἁμαρτιῶν καὶ κλῆρον ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς
ἐμέ. 19. Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπει-
θὴς τῇ οὐρανίῳ ὀπτασίᾳ, 20. ἀλλὰ τοῖς ἐν Δαμασκῷ

πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν ἀπήγγειλον μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἄξια τῆς μετανοίας ἔργα πράσσοντας. 21. Ἕνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι. 22. Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἕστηκα, μαρτυρόμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γινεσθαι καὶ Μωϋσῆς· 23. εἰ παθητὸς ὁ Χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι.

24. Ταῦτα δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος μεγάλῃ τῇ φωνῇ ἔφη· μαίνῃ, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει. 25. Ὁ δέ· οὐ μαίνομαι, φησί, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. 26. Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεύς, πρὸς ὃν καὶ παῤῥησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ γαρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. 27. Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα, ὅτι πιστεύεις. 28. Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη· ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι. 29. Ὁ δὲ Παῦλος εἶπεν· εὐξαίμην ἂν τῷ θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ οὐ μόνον σέ, ἀλλὰ καὶ πάντες τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους, ὁποῖος κἀγώ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων. 30. Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμών, ἥ τε Βερνίκη καὶ οἱ συγκαθήμενοι αὐτοῖς, 31. καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλοις λέγοντες· ὅτι

οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος. 32. *Ἀγρίππας δὲ τῷ Φήστῳ ἔφη· ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.*

XXVII. *Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τόν τε Παῦλον καί τινας ἑτέρους δεσμώτας ἑκατοντάρχῃ, ὀνόματι Ἰουλίῳ σπείρης Σεβαστῆς.* 2. *Ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ, μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνος Θεσσαλονικέως.* 3. *Τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψε πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας τυχεῖν.* 4. *Κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους.* 5. *Τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν εἰς Μύρα τῆς Λυκίας.* 6. *Κἀκεῖ εὑρὼν ὁ ἑκατόνταρχος πλοῖον Ἀλεξανδρῖνον πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό.* 7. *Ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην·* 8. *μόλις τε παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς λιμένας, ᾧ ἐγγὺς ἦ πόλις Λασαία.* 9. *Ἱκανοῦ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοὸς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, παρῄνει ὁ Παῦλος* 10. *λέγων αὐτοῖς· ἄνδρες, θεωρῶ, ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν.* 11. *Ὁ δὲ ἑκατοντάρ-*

χης τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπείθετο μᾶλλον, ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. 12. Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κἀκεῖθεν, εἴπως δύναιντο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον. 13. Ὑποπνεύσαντος δὲ νότου δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἆσσον παρελέγοντο τὴν Κρήτην. 14. Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός, ὁ καλούμενος εὐροκλύδων. 15. Συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. 16. Νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης, 17. ἣν ἄραντες βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε, μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος οὕτως ἐφέροντο. 18. Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἑξῆς ἐκβολὴν ἐποιοῦντο· 19. καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐῤῥίψαμεν. 20. Μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιῃρεῖτο πᾶσα ἐλπὶς τοῦ σώζεσθαι ἡμᾶς. 21. Πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν· ἔδει μέν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. 22. Καὶ τὰ νῦι παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμια ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. 23. Παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ ἄγγελος τοῦ θεοῦ, οὗ εἰμί, ᾧ καὶ λατρευω

24. λέγων· μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παραστῆναι, καὶ ἰδού, κεχάρισταί σοι ὁ θεὸς πάντας τους πλέοντας μετὰ σοῦ. 25. Διὸ εὐθυμεῖτε, ἄνδρες· πιστευω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται, καθ' ὃν τρόπον λελάληταί μοι. 26. Εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. 27. Ὡς δὲ τεσσαρεςκαιδεκάτη νὺξ ἐγένετὸ, διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτος ὑπενόουν οἱ ναῦται προςάγειν τινὰ αὐτοῖς χώραν. 28. καὶ βολίσαντες εὗρον ὀργυιὰς εἴκοσι, βραχὺ δὲ διαστήσαντες καὶ πάλιν βολίσαντες εὗρον ὀργυιὰς δεκαπέντε· 29. φοβούμενοί τε, μήπως εἰς τραχεῖς τόπους ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας ηὔχοντο ἡμέραν γενέσθαι. 30. Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρώρας μελλόντων ἀγκύρας ἐκτείνειν, 31. εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις· ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. 32. Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἴασαν αὐτὴν ἐκπεσεῖν. 33. Ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων· τεσσαρεςκαιδεκάτην σήμερον ἡμέραν προςδοκῶντες ἄσιτοι διατελεῖτε, μηδὲν προςλαβόμενοι. 34. Διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρὶξ ἐκ τῆς κεφαλῆς ἀπολεῖται. 35. Εἰπὼν δὲ ταῦτα καὶ λαβὼν ἄρτον εὐχαρίστησε τῷ θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν. 36. Εὔθυμοι δὲ γενόμενοι πάντες καὶ αὐτοὶ προςελάβοντο τροφῆς. 37. Ἤμεν δὲ

ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ διακόσιαι ἑβδομήκοντα ἕξ. 38. Κορεσθέντες δὲ τροφῆς ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. 39. Ὅτε δὲ ἡμέρα ἐγενετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν ἐβουλεύσαντο, εἰ δύναιντο, ἐξῶσαι τὸ πλοῖον. 40. Καὶ τὰς ἀγκύρας περιελόντες εἴων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ κατεῖχον εἰς τὸν αἰγιαλόν. 41. Περιπεσόντες δὲ εἰς τόπον διθάλασσον ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρώρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. 42. Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μή τις ἐκκολυμβήσας διαφύγῃ. 43. Ὁ δὲ ἑκατοντάρχης, βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν ἀποῤῥίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι. 44. καὶ τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν οὓς δὲ ἐπί τινων τῶν ἀπὸ τοῦ πλείου. καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

XXVIII. Καὶ διασωθέντες τότε ἐπέγνωσαν, ὅτι Μελίτη ἡ νῆσος καλεῖται. 2. Οἱ δὲ βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὑετὸν τὸν ἐφεστῶτα καὶ διὰ τὸ ψῦχος. 3. Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλῆθος καὶ ἐπιθέντος ἐπὶ τὴν πυράν, ἔχιδνα ἀπὸ τῆς θέρμης ἐξελθοῦσα καθῆψε τῆς χειρὸς αὐτοῦ. 4. Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηριον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους·

πάντως φονεύς ἐστιν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἴασεν. 5. Ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν· 6. οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν προσδοκώντων καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον, θεὸν αὐτὸν εἶναι. 7. Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν. 8. Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατακεῖσθαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν. 9. Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ προσήρχοντο καὶ ἐθεραπεύοντο· 10. οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν.

11. Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις. 12. Καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς, 13. ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον· καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι ἤλθομεν εἰς Ποτιόλους, 14. οὗ εὑρόντες ἀδελφοὺς παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτά· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν. 15. Κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου φόρου καὶ Τριῶν ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ θεῷ ἔλαβε θάρσος

16. Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ. 17. Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρώτους. συνελθόντων δὲ αὐτῶν ἔλεγε πρὸς αὐτούς· ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρῴοις, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων, 18. οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. 19. Ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορῆσαι. 20. Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἅλυσιν ταύτην περίκειμαι. 21. Οἱ δὲ πρὸς αὐτὸν εἶπον· ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι περὶ σοῦ πονηρόν. 22. Ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι, ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἱρέσεως ταύτης γνωστόν ἐστιν ἡμῖν, ὅτι πανταχοῦ ἀντιλέγεται. 23. Ταξάμενοι δὲ αὐτῷ ἡμέραν ἧκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ ἀπό τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας. 24. Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. 25. Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἕν· ὅτι καλῶς τὸ

Παῦλον, λέγων· ἀνήρ τίς ἐστι καταλελειμμένος ὑπὸ Φήλικος δέσμιος, 15. περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην. 16. Πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. 17. Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἑξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα. 18. Περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον, ὧν ὑπενόουν ἐγώ· 19. ζητήματα δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτόν, καὶ περί τινος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. 20. Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν ἔλεγον, εἰ βούλοιτο πορεύεσθαι εἰς Ἱερουσαλὴμ κἀκεῖ κρίνεσθαι περὶ τούτων. 21. Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτόν, ἕως οὗ πέμψω αὐτὸν πρὸς Καίσαρα. 22. Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη· ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. ὁ δέ· αὔριον, φησίν, ἀκούσῃ αὐτοῦ.

23. Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον σύν τε τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν οὖσι τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου, ἤχθη ὁ Παῦλος. 24. Καί φησιν ὁ Φῆστος. Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συμπαρόντες ἡμῖν

ἄνδρες, θεωρεῖτε τοῦτον, περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε ἐπιβοῶντες, μὴ δεῖν ζῆν αὐτὸν μηκέτι. 25. Ἐγὼ δὲ καταλαβόμενος, μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμενου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν. 26. Περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τι γράψαι. 27. Ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

XXVI. Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη· ἐπιτρέπεταί σοι ὑπὲρ σεαυτοῦ λέγειν. τότε ὁ Παῦλος ἀπελογεῖτο ἐκτείνας τὴν χεῖρα· 2. Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἥγημαι ἐμαυτὸν μακάριον ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι, 3. μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων. διὸ δέομαί σου μακροθύμως ἀκοῦσαι μου. 4. Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι, 5. προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. 6. Καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἕστηκα κρινόμενος· 7. εἰς ἣν τὸ δωδεκάφυλον ἡμῶν, ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον, ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ Ἰουδαίωι. 8. Τί

ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ θεὸς νεκροὺς ἐγείρει;
9. *Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ*
Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι. 10. *Ὃ καὶ*
ἐποίησα ἐν Ἱεροσολύμοις· καὶ πολλοὺς τῶν ἁγίων ἐγὼ ἐν
φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν
λαβών, ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον·
11. *καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν*
αὐτοὺς ἠνάγκαζον βλασφημεῖν, περισσῶς τε ἐμμαινόμενος
αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. 12. *Ἐν οἷς*
καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπι-
τροπῆς τῆς παρὰ τῶν ἀρχιερέων, 13. *ἡμέρας μέσης*
κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμ-
πρότητα τοῦ ἡλίου περιλάμψαν με φῶς καὶ τοὺς σὺν
ἐμοὶ πορευομένους. 14. *Πάντων τε καταπεσόντων ἡμῶν*
εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρός με καὶ λέγου-
σαν τῇ Ἑβραΐδι διαλέκτῳ· Σαούλ, Σαούλ, τί με διώ-
κεις; σκληρόν σοι πρὸς κέντρα λακτίζειν. 15. *Ἐγὼ δὲ*
εἶπον· τίς εἶ, κύριε; ὁ δὲ εἶπεν· ἐγώ εἰμι Ἰησοῦς, ὃν
σὺ διώκεις. 16. *Ἀλλὰ ἀνάστηθι καὶ στῆθι ἐπὶ τοὺς*
πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαι
σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες ὧν τε ὀφθήσομαί
σοι, 17. *ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς*
οὓς ἐγώ σε ἀποστέλλω 18. *ἀνοῖξαι ὀφθαλμοὺς αὐτῶν,*
τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας
τοῦ σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν
ἁμαρτιῶν καὶ κλῆρον ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς
ἐμέ. 19. *Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπει-*
θὴς τῇ οὐρανίῳ ὀπτασίᾳ, 20. *ἀλλὰ τοῖς ἐν Δαμασκῷ*

πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν ἀπήγγειλον μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἄξια τῆς μετανοίας ἔργα πράσσοντας. 21. Ἕνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι. 22. Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἕστηκα, μαρτυρόμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γινεσθαι καὶ Μωϋσῆς· 23. εἰ παθητὸς ὁ Χριστός, εἰ τοῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι.

24. Ταῦτα δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος μεγάλῃ τῇ φωνῇ ἔφη· μαίνῃ, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει. 25. Ὁ δέ· οὐ μαίνομαι, φησί, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. 26. Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεύς, πρὸς ὃν καὶ παῤῥησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ γαρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. 27. Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα, ὅτι πιστεύεις. 28. Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη· ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι. 29. Ὁ δὲ Παῦλος εἶπεν· εὐξαίμην ἂν τῷ θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ οὐ μόνον σέ, ἀλλὰ καὶ πάντες τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους, ὁποῖος κἀγώ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων. 30. Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμών, ἥ τε Βερνίκη καὶ οἱ συγκαθήμενοι αὐτοῖς, 31. καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες· ὅτι

οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος. 32. Ἀγρίππας δὲ τῷ Φήστῳ ἔφη· ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

XXVII. Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τόν τε Παῦλον καί τινας ἑτέρους δεσμώτας ἑκατοντάρχῃ, ὀνόματι Ἰουλίῳ σπείρης Σεβαστῆς. 2. Ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ, μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνος Θεσσαλονικέως. 3. Τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψε πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας τυχεῖν. 4. Κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. 5. Τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν εἰς Μύρα τῆς Λυκίας. 6. Κἀκεῖ εὑρὼν ὁ ἑκατόνταρχος πλοῖον Ἀλεξανδρῖνον πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. 7. Ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην· 8. μόλις τε παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς λιμένας, ᾧ ἐγγὺς ἦ πόλις Λασαία. 9. Ἱκανοῦ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοὸς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, παρῄνει ὁ Παῦλος 10. λέγων αὐτοῖς· ἄνδρες, θεωρῶ, ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν. 11. Ὁ δὲ ἑκατοντάρ-

χης τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπείθετο μᾶλλον, ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. 12. Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κἀκεῖθεν, εἴπως δύναιντο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον. 13. Ὑποπνεύσαντος δὲ νότου δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἆσσον παρελέγοντο τὴν Κρήτην. 14. Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός, ὁ καλούμενος εὐροκλύδων. 15. Συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. 16. Νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης, 17. ἣν ἄραντες βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε, μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος οὕτως ἐφέροντο. 18. Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἑξῆς ἐκβολὴν ἐποιοῦντο· 19. καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐῤῥίψαμεν. 20. Μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιῃρεῖτο πᾶσα ἐλπὶς τοῦ σώζεσθαι ἡμᾶς. 21. Πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν· ἔδει μέν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. 22. Καὶ τὰ νῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. 23. Παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ ἄγγελος τοῦ θεοῦ, οὗ εἰμί, ᾧ καὶ λατρεύω

24. λέγων· μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παραστῆναι, καὶ ἰδού, κεχάρισταί σοι ὁ θεὸς πάντας τους πλέοντας μετὰ σοῦ. 25. Διὸ εὐθυμεῖτε, ἄνδρες· πιστευω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται, καθ' ὃν τρόπον λελάληταί μοι. 26. Εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. 27. Ὡς δὲ τεσσαρεςκαιδεκάτη νὺξ ἐγένετὸ, διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτος ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν. 28. καὶ βολίσαντες εὗρον ὀργυιὰς εἴκοσι, βραχὺ δὲ διαστήσαντες καὶ πάλιν βολίσαντες εὗρον ὀργυιὰς δεκαπέντε· 29. φοβούμενοί τε, μήπως εἰς τραχεῖς τόπους ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας ηὔχοντο ἡμέραν γενέσθαι. 30. Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρώρας μελλόντων ἀγκύρας ἐκτείνειν, 31. εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις· ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. 32. Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἴασαν αὐτὴν ἐκπεσεῖν. 33. Ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων· τεσσαρεςκαιδεκάτην σήμερον ἡμέραν προςδοκῶντες ἄσιτοι διατελεῖτε, μηδὲν προςλαβόμενοι. 34. Διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρὶξ ἐκ τῆς κεφαλῆς ἀπολεῖται. 35. Εἰπὼν δὲ ταῦτα καὶ λαβὼν ἄρτον εὐχαρίστησε τῷ θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν. 36. Εὔθυμοι δὲ γενόμενοι πάντες καὶ αὐτοὶ προςελάβοντο τροφῆς. 37. Ἦμεν δὲ

ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ διακόσιαι ἑβδομήκοντα ἕξ. 38. Κορεσθέντες δὲ τροφῆς ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. 39. Ὅτε δὲ ἡμέρα ἐγενετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν ἐβουλεύσαντο, εἰ δύναιντο, ἐξῶσαι τὸ πλοῖον. 40. Καὶ τὰς ἀγκύρας περιελόντες εἴων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ κατεῖχον εἰς τὸν αἰγιαλόν. 41. Περιπεσόντες δὲ εἰς τόπον διθάλασσον ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρώρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. 42. Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μή τις ἐκκολυμβήσας διαφύγῃ. 43. Ὁ δὲ ἑκατοντάρχης, βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν ἀποῤῥίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι. 44. καὶ τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν οὓς δὲ ἐπί τινων τῶν ἀπὸ τοῦ πλοίου. καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

XXVIII. Καὶ διασωθέντες τότε ἐπέγνωσαν, ὅτι Μελίτη ἡ νῆσος καλεῖται. 2. Οἱ δὲ βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὑετὸν τὸν ἐφεστῶτα καὶ διὰ τὸ ψῦχος. 3. Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλῆθος καὶ ἐπιθέντος ἐπὶ τὴν πυράν, ἔχιδνα ἀπὸ τῆς θέρμης ἐξελθοῦσα καθῆψε τῆς χειρὸς αὐτοῦ. 4. Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηριον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους·

πάντως φονεύς ἐστιν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἴασεν. 5. Ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν· 6. οἱ δὲ προςεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν προςδοκώντων καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον, θεὸν αὐτὸν εἶναι. 7. Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν. 8. Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυςεντερίᾳ συνεχόμενον κατακεῖσθαι· πρὸς ὃν ὁ Παῦλος εἰςελθὼν καὶ προςευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν. 9. Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ προςήρχοντο καὶ ἐθεραπεύοντο· 10. οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν.

11. Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοςκούροις. 12. Καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς, 13. ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον· καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι ἤλθομεν εἰς Ποτιόλους, 14. οὗ εὑρόντες ἀδελφοὺς παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτά· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν. 15. Κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου φόρου καὶ Τριῶν ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ θεῷ ἔλαβε θάρσος

16. Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἑκατοντάρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ. 17. Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρώτους. συνελθόντων δὲ αὐτῶν ἔλεγε πρὸς αὐτούς· ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρῴοις, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων, 18. οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. 19. Ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορῆσαι. 20. Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἅλυσιν ταύτην περίκειμαι. 21. Οἱ δὲ πρὸς αὐτὸν εἶπον· ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι περὶ σοῦ πονηρόν. 22. Ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι, ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἱρέσεως ταύτης γνωστόν ἐστιν ἡμῖν, ὅτι πανταχοῦ ἀντιλέγεται. 23. Ταξάμενοι δὲ αὐτῷ ἡμέραν ἧκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ ἀπό τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας. 24. Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. 25. Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἕν· ὅτι καλῶς τὸ

πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν 26. λέγον· πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπόν· ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. 27. Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσι καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. 28. Γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται. 29. Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

30. Ἔμεινε δὲ [ὁ Παῦλος] διετίαν ὅλην ἐν ἰδίῳ μισθώματι· καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν, 31. κηρυσσων τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παῤῥησίας ἀκωλύτως.

NOTES.

CHAPTER I.

Πράξεις τῶν Ἀποστόλων, *Acts of the Apostles.* A title chosen in reference to the former treatise of Luke, on the doings and sayings of Christ. The time when this book is supposed to have been written is A. D. 62.

V. 1. μὲν has here an inchoative sense, or perhaps it refers to an omitted apodosis, "but in this second treatise," etc., which, as Dr. Robinson remarks, would have preceded v. 3, but from which the writer turns to something else. —— πρῶτον = πρότερον, as the comparative is usually employed when two things are spoken of. —— λόγον, *history, treatise*, is tropically employed, as in Xen. Anab. II. 1. § 1. Reference is had to the gospel of Luke dedicated to Theophilus. —— ἐποιησάμην, *I have made* (i. e. composed, written), is here equivalent to the active. —— περὶ πάντων is to be constructed with λόγον, and πάντων is to be taken in the restricted sense of the *principal acts and sayings* of Christ. —— ὧν is put by attraction with πάντων for ἅ. Cf. K. § 332. 6; S. § 175. 1. —— ἤρξατο —ποιεῖν τε καὶ διδάσκειν (= ἐποίησέ τε καὶ ἐδίδαξε) is a Hebraism, the verb ἄρχομαι being employed to denote, that the account embraced events which took place from the very beginning of our Lord's ministry. Cf. Gen. 2,3 (LXX.). Bloomf. says that it is used in an intensive sense, to denote the labor, difficulty, or importance of the work in question.

Vs. 2, 3. *ἄχρι ἧς ἡμέρας* (*ἐν ᾗ*), *until the day when.* S. § 175. N. Cf. 27, 33.—— *ἐντειλάμενος, when he had given command.* The participle is often equivalent to a verb, with a relative pronoun or a relative adverb of time. S. § 225. 2.—— *διὰ πνεύματος ἁγίου* is to be constructed with *ἐντειλάμενος*, and not, as some think, with *ἐξελέξατο*.—— *ἀνελήφθη* (sc. *εἰς τὸν οὐρανόν*, cf. Mark 16, 19) is to be taken with *ἄχρι ἧς ἡμέρας*. —— *παρέστησεν ἑαυτὸν ζῶντα, showed himself alive=proved himself to be alive.* For the construction, cf. S. § 225. 9. c. —— *μετὰ τὸ παθεῖν αὐτόν, after his passion* (cf. S. § 222. 2), properly follows *παρέστησεν*, although it can also be referred to *ζῶντα*.—— *ἐν* denotes the means. K. § 289. 3. *a.* —— *τεκμηρίοις, signs, infallible proofs* that he was alive. His disciples saw him, touched him (cf. 1 John 1, 1), conversed and ate with him at different times after his resurrection. —— *ὀπτανόμενος* (from *ὀπτάνομαι*=*ὄπτομαι*), *being seen, appearing to.* —— *τὰ περί, the things relating to.* —— *βασιλείας τοῦ θεοῦ, Kingdom of God,* i. e. the spiritual kingdom of the Messiah.

Vs. 4, 5. *συναλιζόμενος* (sc. *αὐτούς*), *having assembled them.* —— *μὴ χωρίζεσθαι, not to depart.* For *μὴ* with the infinitive, cf. S. § 229. 3. —— *τὴν ἐπαγγελίαν τοῦ πατρὸς* in reference to the gift of the Holy Ghost. Cf. Luke 24, 49; John 14, 17, 26; 15, 26.—— *ἣν ἠκούσατέ μου, which you have heard from me.* The change of person, which to us appears somewhat abrupt, is quite common in the sacred as well as classic writings. Cf. 17, 3; 23, 35. For the genitive, cf. S. § 192. N. 3. —— *ὅτι Ἰωάννης κ. τ. λ.* These words of Jesus refer to what is said in Luke 3, 16; John 1, 33.—— *ὕδατι* denotes means or instrument.—— *οὐ μετὰ πολλὰς ταύτας ἡμέρας* (=*οὐ πολὺ μετὰ πολλὰς ταύτας ἡμέρας*), *not long after these days.* Trollope remarks, that this text and Luke 24, 21 are the only exceptions in the New Testament to the rule, that nouns, to which *οὗτος* is prefixed, always take the article. It was ten days afterwards, that the promise here spoken of was fulfilled on the day of Pentecost.

Vs. 6, 7. *οἱ μὲν οὖν συνελθόντες, when now they had come together*

See N. on ἐντειλάμενος, v. 2. οὖν is here a particle of continuation = *so then, now* (cf. 8, 4), and refers back to συναλιζόμενος, v. 4. —— εἰ is here used in a direct question, like the Latin *num, ne.* —— ἐν τῷ χρόνῳ τούτῳ, i. e. the time immediately at hand. *Hic ipsis diebus.* —— ἀποκαθιστάνεις has a future signification. The restoration here spoken of is a political one, which the disciples, in common with their countrymen, supposed the Messiah would effect, and the hope of which had revived in their breasts after his resurrection. For the form ἀποκαθιστάνω, cf. Butt. § 106. N. 5; S. § 101. 1. —— οὐχ ὑμῶν ἐστι γνῶναι, *it is not yours to know,* i. e. it is not fit that you should know. The genitive depends on ἐστι. S. § 190. —— χρόνους ἢ καιρούς. The former of these words refers to time in a general and unlimited sense; the latter, to a definite time, or a proper and opportune season. Taken together they include all classes of time. —— ἔθετο . . . . ἐξουσίᾳ, *has appointed by his own power,* i. e. of his own authority and will.

V. 8. ἐπελθόντος—πνεύματος is a genitive absolute denoting time. S. § 226. Some construct πνεύματος in dependence upon δύναμιν. But τοῦ ἁγίου πνεύματος, as Bloomf. remarks, is here taken in a personal sense. —— μοι in μοι μάρτυρες is the dative for the possessive genitive, *my witnesses.* —— τῇ Ἰουδαίᾳ refers here to the southern part of Palestine. In the time of our Saviour, Palestine was divided into Judæa, Samaria, and Galilee. —— ἐσχάτου (sc. μέρους) τῆς γῆς, *the extremity of the earth.* Some, without reason, limit this to the remaining portion of Palestine, viz. Galilee.

V. 9. εἰπὼν denotes time. See N. on v. 2. —— ἐπήρθη, *was taken up.* In v. 1, we have ἀνελήφθη, which expresses the whole act of his ascension, while ἐπήρθη refers rather to the commencement of his flight upward. —— ὑπέλαβεν αὐτόν, *received him* by forming itself under him. ἀπὸ gives to ὑπέλαβεν also the signification, *bore away.* For this constructio prægnans, by which motion is imparted to a verb of rest by a preposition, cf. K. § 300. 3. *b.*

Vs. 10, 11. εἰς τὸν οὐρανὸν belongs to ἀτενίζοντες. —— Kuinoel ren-

ders πορευομένου αὐτοῦ, *postquam abierat*, but it is better to translate it, *while he was departing* (cf. S. § 226), although, doubtless, they continued to gaze after he had departed out of their sight. —— παρειστήκεισαν has the signification of the imperfect intransitive, *were standing*. C. S. § 133. —— ἄνδρες Γαλιλαῖοι, *men of Galilee, Galileans*. Cf. S. § 156. N. 5. —— τί ἑστήκατε, *why do you stand*. τί is the synecdochial accusative (S. § 182), and ἑστήκατε has the signification of the present intransitive. S. § 133. —— οὗτος ὁ Ἰησοῦς, *this Jesus*. S. § 163. 1. —— ἀναληφθεὶς is an adjunct of ὁ Ἰησοῦς, and therefore the article is repeated (S. § 169. 3). It may be translated as a relative clause, *who has been taken up*. S. § 225. 1. —— οὕτως—ὃν τρόπον, i. e. in clouds. Cf. v. 9. This accusative is synecdochical. —— ἐλεύσεται = ἐπαναλεύσεται. Kuinoel.

V. 12. ἀπὸ . . . . ἐλαιῶνος, *from the mount called Olivet*. The Mount of Olives lay about seven and a half stadia east of Jerusalem, from which it was separated by the valley of Jehoshaphat. —— σαββάτου ἔχον ὁδόν, *being distant a sabbath day's journey*. ἔχον = ἀπέχον, a use quite rare. De Wette, however, takes it in the sense of *being situated*.

Vs. 13, 14. εἰσῆλθον, sc. εἰς τὴν πόλιν. —— τὸ ὑπερῷον, *an upper chamber* of some private dwelling. Trollope says, that the article denotes a well-known apartment, and Robinson thinks that the disciples had been in the habit of meeting there. —— οὗ ἦσαν καταμένοντες, *where were remaining*, is not employed here of a fixed residence, but of a common place of resort for the purpose of prayer. For the periphrastic use of the participle and the auxiliary verb εἰμί, employed for the sake of emphasis, cf. S. § 89. 1. —— ὁ ζηλωτής. This surname was probably given to Simon from his having been one of the Zelotæ, an association that professed great attachment to the Jewish institutions. Cf. Rob. Lex. sub voce. —— ἦσαν προσκαρτεροῦντες (cf. preceding note), *continued in, persevered in*; literally, *were strong in* or *towards*. —— ὁμοθυμαδόν, *with one mind*. Cf. 2, 42, 46; 6, 4; Rom. 12, 12. —— σὺν γυναιξί, *with the women*, i. e. the wives and female relatives of the apostles,

and also the women who had followed our Saviour from Galilee, and ministered of their substance to his wants.

V. 15. *ἐν ταῖς ἡμέραις ταύταις*, i. e. on one of the days intervening between the ascension of our Lord and the day of Pentecost. —— *ἐν μέσῳ, in the midst of = among.* —— *ὀνομάτων = persons.* —— *ἐπὶ τὸ αὐτό, in the same place, together.* They doubtless assembled in the *ὑπερῷον* spoken of in v. 13.

Vs. 16, 17. *ἄνδρες ἀδελφοί.* See N. on v. 11. —— *διὰ στόματος Δαυίδ* = *διὰ Δαυίδ.* —— *περὶ Ἰούδα* is to be taken with *προεῖπε*, and not, as some think, with *πληρωθῆναι.* The reference is the one spoken of in v. 20, infra. —— *τοῦ γενομένου ὁδηγοῦ, who was* (see N. on v. 11) *guide*; literally, *way-leader.* —— *ὅτι, for, seeing that,* not *although,* as some render it. The sense of this verse is rendered complete by subjoining *ἐξ ἧς παρέβη πορευθῆναι εἰς τὸν ἴδιον τόπον* found in v. 25, and which Bloomf. thinks the Apostle had in his mind. —— *ἔλαχε* (2 aor. of *λαγχάνω*) *τὸν κλῆρον, obtained the appointment.* It is not to be inferred from the etymological meaning of the verb, that this office was obtained by lot. Cf. Rob. Lex. N. T. sub voce *κλῆρος.*

Vs. 18, 19. These verses contain the words of Luke and not of Peter. —— *οὗτος*, i. e. Judas. —— *οὖν, now,* here serves as a general connective. See N. on v. 6. —— *ἐκτήσατο.* A man is often said to do that of which he is the cause, or for the accomplishment of which he furnishes the means. —— *μισθοῦ τῆς ἀδικίας* = *iniquitous wages.* —— *πρηνὴς . . . . μέσος, falling headlong he burst asunder.* This passage may be reconciled with the account of Judas's death given in Matt. 27: 5, by supposing that in hanging himself, the cord by which he was suspended broke, and that he fell with such violence as to cause his bowels to burst out. *ἐλάκησε* is 1 aor. of *λάσκω*, and the adjective *μέσος* is here taken adverbially. —— *ἐξεχύθη*, 1 aor. pass. of *ἐκχέω.* —— *ἐγένετο.* The subject is to be supplied from the preceding context. S. § 152. 2. —— *ὥστε, so that,* denotes result, and is therefore followed by the infinitive. S. § 223. 1. This use of *ὥστε* is called *ecbatic (ἐκβατι-*

κῶς), but when it denotes end or purpose, its use is said to be *telic* (τελικῶς). —— ἰδίᾳ, *own, peculiar.* The dialect of the Jews at this time was the Aramaic or Syro-Chaldaic. —— αὐτῶν refers to the inhabitants of Jerusalem. It will be remembered that Luke was a Gentile, and was writing to a Gentile about the Jews, hence he speaks of them as we would speak of another nation than our own. —— Ἀκελδαμὰ is from the Syro-Chaldaic word חֲקֵל דְּמָא *field of blood.*

V. 20. γέγραπται . . . . ψαλμῶν. Reference is had in this part of the quotation to Ps. 69, 25. —— ἔπαυλις, *house, dwelling;* literally, *a fold, stall.* —— ἔρημος, *desolate,* i. e. without any inhabitant. —— καὶ . . . . αὐτῇ is an epexegetical parallelism of the foregoing clause.—— καὶ is followed by a colon because it introduces τὴν . . . . ἕτερος, another quotation from Ps. 109, 8. —— λάβοι ἕτερος, *let another take.* For this use of the optative, cf. S. § 218. 2.

Vs. 21, 22. οὖν, *therefore,* i. e. in view of the passages cited from the Psalms. —— τῶν ἀνδρῶν, repeated by τούτων (S. § 163. N. 3), depends on ἕνα in v. 22. —— εἰσῆλθεν καὶ ἐξῆλθεν is a Hebrew mode of expression = *was with us, performed the duties of life with us.* Cf. 9, 27. —— ἐφ' ἡμᾶς conforms to εἰσῆλθεν, since ἐξῆλθεν would demand ἀφ' ἡμῶν. —— ἀρξάμενος refers to Ἰησοῦς. —— βαπτίσματος Ἰωάννου. I agree with De Wette that this does not refer to the time when Jesus was baptized by John, but to the baptism which John preached. Cf. 10, 37. —— ἧς is put by attraction for ᾗ. See N. on v. 1. —— μάρτυρα τῆς ἀναστάσεως. The resurrection of Jesus Christ was the great cardinal truth which the apostles preached, for upon that was based the proof of his Messiahship.

Vs. 23, 24. ἔστησαν, *they caused* (S. § 133) *to stand forth* for the purpose of the lot or choice. —— ὃς ἐπεκλήθη Ἰοῦστος. S. § 156. 1. —— προσευξάμενοι εἶπον, *praying they said = they prayed saying.* —— καρδιογνῶστα is the vocative in apposition with σύ, κύριε. —— ὃν —ἕνα, *which one.*

Vs. 25, 26. λαβεῖν depends on ἐξελέξω (1 aor. mid. 2 sing. of

ἐκλέγω), and denotes purpose or object. —— πορευθῆναι . . . . ἴδιον is to be referred to Judas, who was fitted by his crimes for punishment in the world of spirits, and might be said very appropriately *to go to his own place.* The infinitive denotes the purpose of παρέβη. —— αὐτῶν refers to Justus and Matthias, as the lots were to decide which of them should be the apostle.

CHAPTER II.

V. 1. ἐν τῷ . . . . πεντηκοστῆς, *when the day of Pentecost had fully come;* literally, *was completed.* πεντηκοστῆς, sc. ἡμέρας. "Ad πεντηκοστῆς non subintelligendum est, ut plures voluerunt, ἡμέρας, sed ἑορτῆς." Kuinoel. The expression πεντηκοστῆ ἡμέρα becomes an appellation of the festival, *the Pentecost day = the Pentecost.* This festival is sometimes called the *feast of weeks,* from its following a succession of seven weeks from the 16th of Abib or the second day of the Passover; and also *the feast of the harvest,* or *the day of the first fruits.* Cf. Jahn's Bib. Arch. § 355. —— ἅπαντες (= πάντες only stronger) refers to the 120 spoken of in 1, 15. —— ἐπὶ τὸ αὐτό, See N. on 1, 15.

V. 2. ἐκ denotes the direction whence the sound came. —— ἦχος, Some think that it was thunder, but it is better to regard it as a rushing, soughing sound, such as is made by a very high wind, to which it is compared in the following clause, ὥσπερ . . . . βιαίας. It is evident, as Kuin. remarks, that there was no word to express the sound accurately, or ὥσπερ . . . . βιαίας would not have been added. —— φερομένης, *rushing.* Cf. Virg. Æn. I. 86, *ac venti—ruunt.* —— πνοῆς, *blast.* —— ἐπλήρωσεν = *was diffused throughout, filled every part.* —— τὸν οἶκον, i. e. the upper chamber where they had assembled for worship —— ἦσαν καθήμενοι (see N. on 1, 13), i. e. were remaining, tarrying.

Vs. 3, 4. *ὤφθησαν αὐτοῖς, appeared to them.* This took place before the appearances rested upon them. —— *διαμεριζόμεναι, disparted divided,* i. e. distributed from one common source, so as to rest on each person. —— *γλῶσσαι.* These fiery appearances were pointed so as to resemble tongues. —— *ὡσεὶ πυρός.* Not real fire, but having the resemblance of fire. —— *ἐκάθισε* (sc. *ἑκάστη τῶν γλωσσῶν*), *sat, rested upon,* the verb being used in a tropical sense. —— *ἐπλήσθησαν, were filled,* i. e. were wholly imbued or influenced. For the construction of this verb with the genitive, cf. S. § 200. 3. —— *ἑτέραις* than their mother tongue. —— *καθὼς . . . . ἀποφθέγγεσθαι, as the Spirit gave them* (power) *to speak out.* Some spake in one language, and others in another, probably none having the power given them to speak in all the tongues here referred to. *ἐδίδου,* imperf. 3 sing. of *δίδωμι.*

V. 5. *κατοικοῦντες* is usually employed of a fixed and permanent residence. Hence many think, that reference is had to devout foreign Jews, who had taken up their residence in Jerusalem in expectation of the Messiah's appearance. I think, however, that its more appropriate rendering here would be *sojourning,* which word would include those who came to Jerusalem on account of the feast, and those who had, for the purpose above-mentioned, made provision for a longer residence in the city. —— *ἄνδρες εὐλαβεῖς, devout men,* i. e. men of religious principle and deportment. Some think that they were proselytes of that class designated *proselytes of the gate.* Cf. v. 10, infra. This same class are called (13, 16) *οἱ φοβούμενοι τὸν θεόν,* and (13, 43) *οἱ σεβόμενοι* (sc. *τὸν θεόν*) *προσήλυτοι.* Cf. Jahn's Archæol. § 325. Proselytes of this class were uncircumcised, and in this as well as other respects were distinguished from the *just* or *righteous proselytes,* who took upon themselves the observance of the whole Mosaic ritual, and were received into the privileges of Jewish citizenship. To this latter class some refer those designated *οἱ σεβόμενοι τὸν θεόν.* —— *ὑπὸ . . . . οὐρανὸν* is a hyperbolical expression, not to be taken in its strictest signification. With *τῶν* supply *ἀνθρώπων,* and with the clause, *ὄντων.*

The phrase ὑπὸ τὸν οὐρανόν, *under the heaven*, is equivalent to *on the whole earth*. Cf. 4, 12.

Vs. 6, 7. φωνῆς is regarded by some interpreters as equivalent to ἦχος in v. 2. By others it is taken to mean, *the voice* of those who were speaking in other tongues, and by a third class of interpreters, a *rumor* or *report* of the transaction. In reference to the first interpretation, ἦχος is too remote to be referred to by φωνῆς, nor is it likely, that the supernatural "rushing sound" would be heard all through Jerusalem. The same objection lies with still greater force to the second of the above interpretations. I am inclined, therefore, to adopt the more commonly received translation, *rumor*, *report*, although we should have expected instead of γενομένης some such word as ἐρχομένης. This sense of the word corresponds well with the context. —— τὸ πλῆθος. In the multitude thus gathered together, would naturally be found many of the foreign Jews (cf. v. 5). —— συνεχύθη, literally signifies *to be poured together*, and hence *to be confused*, *confounded*, *perplexed* through fear or astonishment. —— εἷς ἕκαστος is in partitive apposition with the subject of ἤκουον. S. § 156. 3. —— διαλέκτῳ, *dialect*, *idiom*, here is to be taken in its more general sense, *language* (cf. Joseph. Antiq. XX. 1, 2). It is also used, in reference to some of the people mentioned in the catalogue of names, to denote the *dialect*, by which were distinguished the different provinces using the same general language. —— αὐτῶν depends on ἤκουον. S. § 192. 1. —— ἐξίσταντο, *were astonished*. —— οὗτοι is here used δεικτικῶς, i. e. to point out the person or thing present, to the eye or to the mind. Cf. K. § 303. R. 1; S. § 163. —— Γαλιλαῖοι who spake the Jewish language as their mother tongue. I see nothing reproachful intended by this term, but only a simple and natural reference to the province to which the disciples belonged, which, as being the portion of Palestine where the inhabitants were least refined and educated, made the ability of these men to speak in so many different languages the more remarkable.

V. 8. καὶ πῶς, *how then* seeing that they are Galileans. —— ἕκαστος. See N. on εἷς ἕκαστος, v. 6. —— τῇ ἰδίᾳ διαλέκτῳ ἡμῶν is repeated in ταῖς ἡμετέραις γλώσσαις, v. 11, where we find ἀκούομεν also repeated. This arises from the remoteness of λαλούντων αὐτῶν from ἀκούομεν in v. 8, upon which it properly depends. —— διαλέκτῳ—ἐν ᾗ ἐγεννήθημεν, *the dialect* (i. e. the language of the country) *in which we were born*=*our native language*.

V. 9. Πάρθοι. The country of the Parthians lay E. of Media, S. and S. E. of Hyrcania, W. of Aria, and N. of the Carmanian desert. The Parthians were celebrated for their resistance to the Romans, and for their expertness in archery. —— Μῆδοι. Their country was situated S. of the Caspian Sea and N. of Persia. After the time of Cyrus the Elder, they were incorporated with the Persians. —— Ἐλαμῖται. Elam comprised the southern part of Persia, and constituted a part of the district of Susiana, of which Susa was the capital. —— Μεσοποταμίαν. Mesopotamia lay between the Tigris and Euphrates, and extended down to the vicinity of Babylon. Xenophon (Anab. I. 5. § 1) calls the southern part of Mesopotamia, Arabia. —— Ἰουδαίαν. Judea seems to be added to the list, either to give fulness and completeness to it, or because of the difference between the language spoken in southern Palestine, and the ruder dialect of the northern portion. —— Καππαδοκίαν. Cappadocia was an interior country of Asia Minor, N. of Cilicia, between Mount Taurus and the Euxine. It was celebrated for the excellence of its wheat and horses, and the dulness and vice of its inhabitants. —— Πόντον. Pontus lay N. E. of Cappadocia, and was the kingdom of Mithridates, who waged so obstinate a war with the Romans. —— Ἀσίαν (i. e. proconsular Asia) embraced the region of Ionia of which Ephesus was the capital.

V. 10. Φρυγίαν. Phrygia was an inland province of Asia Minor, lying W. of Cappadocia and S. of Bithynia. —— Παμφυλίαν. The province of Pamphylia bordered on the Mediterranean, and lay south of Pisidia. —— Αἴγυπτον. The geographical position of this celebrated

country is so well known as to require no description. After the captivity, Egypt became the resort of many Jews, so that in the reign of Ptolemy Philopater they built a temple at Leontopolis, similar to the one at Jerusalem. —— Λιβύης. Libya was a region of Africa, lying on the Mediterranean coast, S. W. of Crete. —— τῆς κατὰ Κυρήνην, *that upon* or *adjacent to Cyrene*. The western part of Libya was called Libya Cyrenaica, from Cyrene its chief city. It was also called Libya Pentapolis, from the five cities which it contained, viz., Apollonia, Arsinoe, Berenice, Cyrene, and Ptolemais. In all these cities, there dwelt many Jews. —— οἱ ἐπιδημοῦντες Ῥωμαῖοι, *Roman residents* in Jerusalem. They were doubtless Roman Jews, who had come to reside either permanently at Jerusalem, or temporarily for the purpose of religious observances (cf. N. on v. 5). —— Ἰουδαῖοι. See N. on Ἰουδαίαν, v. 9 supra. Some construct Ἰουδαῖοι τε καὶ προσήλυτοι in apposition with Ῥωμαῖοι. —— προσήλυτοι, *proselytes*, i. e. converts from Paganism to Judaism.

V. 11. Κρῆτες. The island of Crete, now called Candia, lies S. of the Ægæan Sea. Its inhabitants were celebrated for their skill in archery, and in later times for their gross immorality and odious vices. Cf. Polyb. 4, 17, and also Paul's quotation (Tit. 1, 12) from Epimenides one of their own poets. —— Ἄραβες. Arabia embraces the desert and peninsula lying between Syria and Palestine, the Arabian and Persian gulfs, and the Indian Ocean. In the above enumeration, I have been indebted for the geographical details in part to Dr. Robinson's excellent Lex. N. T. —— τὰ . . . . θεοῦ refers probably to the miracles, resurrection, and ascension of Christ, by all of which were shown the power and goodness of God.

Vs. 12, 13. ἐξίσταντο. Cf. v. 7. Emphasis is laid upon the word by this repetition. —— διηπόρουν, *were in great* (δια-) *perplexity, were wholly at a loss*. —— ἄλλος is in partitive apposition with the subject of ἐξίσταντο and διηπόρουν. See Ns. on vs. 6, 8. —— πρὸς ἄλλον, λέγοντες. Cf. λέγοντες πρὸς ἀλλήλους, v. 7. —— τί ἂν θέλοι τοῦτο εἶναι,

what will this probably be? = *what will this come to?* θέλω with the infinitive is sometimes taken in the sense of μέλλω, *to be about to do* the thing spoken of, thus serving as an auxiliary. —— ἕτεροι, as opposed to ἄνδρες εὐλαβεῖς, refers to those of the multitude who were native Jews, and to whom all that the apostles uttered in other languages was mere jargon. —— διαχλευάζοντες, *scoffing, mocking.* The theme is χλεύη, *a joke, jest,* usually in scorn. Hence Valck. derives it from χελύνη (from χεῖλος), *lips twisted in scorn.* —— ὅτι serves here as the sign of a quotation, and in such cases is not to be translated. Cf. S. § 213. 1. —— γλεύκους, *sweet wine,* i. e. *must,* or that which proceeds from the bruised grape, before the application of any pressure. The sneer is contained in the supposition, that these men were intoxicated with new wine, through want of means to obtain that which was better and more costly. Dr. Jahn (Bib. Archæol. § 69) says, that this *sweet* or *new wine* was manufactured from dried grapes soaked in wine and pressed the second time. If so, it is easy to see, that it might imbibe an intoxicating quality from the old wine employed in the process. —— μεμεστωμένοι εἰσὶ (from μεστόω). See N. on 1, 13.

V. 14. σὺν τοῖς ἕνδεκα. It is probable that all the apostles spoke on this occasion, one in one language and another in another, so that the gospel was preached to the whole assembly. Peter's sermon is given as a sample of the preaching of the others. —— ἐπῆρε . . . . αὐτοῦ = *spoke with a loud voice,* so that his audience might hear his discourse. —— ἄνδρες Ἰουδαῖοι. Cf. v. 5. —— οἱ . . . . ἅπαντες is added by the speaker, to embrace all who were present.

Vs. 15, 16. γὰρ introduces the reason why the speaker would be listened to with attention. —— οὗτοι is here employed δεικτικῶς. See N. on v. 7. The third person is employed because Peter modestly leaves himself to be vindicated by his own oration, which was what no drunken man could pronounce. —— γὰρ before ὥρα introduces the reason why drunkenness could not be charged upon them, viz. because it was the third hour of the day, i. e. 9 o'clock in the morning. Men

are very seldom found intoxicated at so early an hour. ——τοῦτο .... εἰρημένον, *this is that* (=the accomplishment of that) *which was spoken.* The passage referred to is Joel 2, 28–32. The quotation is made in part *ad sensum*, as will be seen by a comparison of the passages. εἰρημένον is the neut. part. perf. pass. of ἐρέω.

V. 17. ἐν ταῖς ἐσχάταις ἡμέραις, *in the last days*, i. e. in the times of the Messiah. Cf. Heb. 1, 1. —— ἐπὶ πᾶσαν σάρκα, *upon all flesh*, i. e. upon all classes of men, without respect of rank or nation. —— οἱ υἱοὶ ὑμῶν .... ὑμῶν, i. e. your descendants. —— νεανίσκοι stands opposed to πρεσβύτεροι, these terms being employed to embrace all within the extremes of youth and old age. —— ὁράσεις is the cognate accusative after ὄψονται. Cf. K. § 278. a; S. § 181. 2. —— ἐνυπνίοις ἐνυπνιασθήσονται, *shall dream dreams.* The dative is employed here, because the verb is in the passive voice. In some editions we find ἐνύπνια.

Vs. 18, 19. καίγε, *and even, yea also.* —— δούλους, i. e. those who serve and honor God. Some take τοὺς δούλους μου in the sense of *servants among my people.* —— τέρατα, *wonders, prodigies.* —— οὐρανῷ means here the atmospheric heaven, or the heaven below the firmament, the region of clouds, storms, meteors, etc. See N. on 10, 12. —— σημεῖα is often joined to τέρατα, in the sense of *signs, wonders, miracles.* —— αἷμα is here used in a tropical sense, for that which has the color of blood. —— πῦρ, i. e. of a fiery color. —— ἀτμίδα καπνοῦ, *cloud of smoke*=*cloudy vapor.* These words all denote the appearance of the prodigies and wonders spoken of in the prediction.

Vs. 20, 21. μεταστραφήσεται εἰς σκότος, *shall turn into darkness*, i. e. shall become dark. —— εἰς αἷμα, i. e. into the color of blood. —— τὴν ἡμέραν κυρίου, *the day of the Lord*, i. e. the day of general retribution, which would close up those remarkable manifestations, with which from the day of Pentecost, the Christian dispensation would be marked down to the end of time. It gives too restricted and frigid a sense, to

refer it simply to the day of Pentecost, or to the time of the destruction of Jerusalem. —— τὴν μεγάλην καὶ ἐπιφανῆ. When nouns or adjectives are in the same case and gender, the article is usually omitted after the first. —— πᾶς ὃς, *every one who*=*whosoever*. πᾶς gives emphasis to the pronoun. —— τὸ ὄνομα κυρίου, *the name of the Lord*, is a periphrasis for *the Lord*. —— Ἰσραηλῖται. This was a term of honor, the effect of which was doubtless to conciliate Peter's hearers, and prepare them to receive with candor the argument he was about to make. —— Ἰησοῦν is repeated in τοῦτον (v. 23). Cf. N. on τῶν ἀνδρῶν, 1, 21. —— τὸν Ναζωραῖον. Peter employed this epithet, as the one by which our Saviour was usually designated by the Jews, and also to show that what was designed as a term of contempt there was no necessity of omitting, through fear that it would prejudice the case of the personage, concerning whose Messiahship there was such abundant proof. —— ἀποδεδειγμένον (perf. pass. part. of ἀποδείκνυμι), *demonstrated, proved*. Our Saviour by his miracles was proved to have been sent from God. —— ἀπὸ τοῦ θεοῦ=ὑπὸ τοῦ θεοῦ. —— οἷς is put by attraction for ἅ. See N. on ὧν, v. 1. —— ἐν μέσῳ ὑμῶν=*among you*. —— αὐτοὶ=ὑμεῖς αὐτοί, *you yourselves*. S. § 160. 4. *b*.

Vs. 23, 24. τοῦτον, i. e. Jesus. —— ὡρισμένῃ, *determined, decreed*; literally, *marked out, bounded*. —— προγνώσει, *foreknowledge*, and hence *predetermination*. —— λαβόντες agrees with the subject of ἀνείλατε. —— διὰ χειρῶν ἀνόμων, *with* (i. e. by means of) *lawless hands*, i. e. by the hands of gentile or pagan men. Cf. 1 Cor. 9, 21. These words are to be taken with προσπήξαντες, with which supply σταυρῷ. —— λύσας . . . . θανάτου, *having loosed the pains of death*. The Hebrew word, of which ὠδῖν is the translation, signifies oftentimes *a* *and, snare*. Whether the word has this meaning here, or that of *throes, pains*, as of a woman in travail, the general sense remains unaltered, namely, that death which holds in his inexorable embrace all the members of the human family, had no power to retain our Saviour. ——

καθότι, inasmuch as. —— *οὐκ ἦν δυνατὸν, it was impossible* from the relation in which Jesus stood to God as his Son. —— *αὐτοῦ*, i. e. *τοῦ θανάτου.*

Vs. 25, 26. Peter now proceeds to prove what he had just affirmed of Christ's resurrection, by a quotation from Ps. 16, 8–11. Hence γὰ is employed to introduce the citation. —— *εἰς, in respect to, concerning.* Cf. K. § 290. 2. (3). *c.* —— *προωρώμην . . . . διαπαντὸς, I saw the Lord always before me.* *προοράω* does not here signify *to foresee,* but *to have before one's eyes,* i. e. to have a vivid impression of the thing. Cf. Rob. Lex. N. T. —— *ἐκ . . . . ἐστὶν, is on my right hand,* i. e. is my helper, defence. —— *διὰ τοῦτο*, i. e. because God is my protector. —— *καρδία μου=I myself.* The heart is frequently put for the person himself. Cf. 14, 17; Col. 2, 2; 2 Thess. 2, 17. —— *ἡ γλῶσσά μου.* The tongue, as the most noble and important member of the human body, is here put for the man or person. The sentiment is parallel with that of the first clause. The quotation is from the Septuagint, as the Hebrew reads "my glory." —— *σὰρξ* here means *body,* as opposed to the preceding words *καρδία* and *γλῶσσα,* which are representative of the mind. —— *κατασκηνώσει, shall rest* in the sepulchre. —— *ἐπ' ἐλπίδι*, i. e. in hope of a resurrection. This is evident from the following context.

Vs. 27, 28. *ἐγκαταλείψεις, wilt leave, abandon.* —— *τὴν ψυχὴν* refers here to the departed soul, *the shade, manes.* —— *ᾅδου* (sc. *οἶκον,* cf. Butt. § 132. N. 6), *hades,* the place of the dead, which the ancients believed to be somewhere in the bosom of the earth, *the infernal regions.* —— *οὐδὲ . . . . διαφθορὰν* is a parallelism of the preceding clause, according to the structure of Hebrew poetry, of which this is a quotation. *δώσεις—ἰδεῖν, wilt give to see=permit to see.* This sense of *δίδωμι* is not unusual in the Greek classic writers. —— *ἰδεῖν* has here the sense *to experience.* —— *ὅσιόν σου, thy holy One,* is spoken of Christ. —— *ὁδοὺς ζωῆς, way of life,* i. e. the means of obtaining life or happiness —— *εὐφροσύνης.* Cf. S. § 200. 3. —— *μετὰ τοῦ προσώπου σου,*

in thy presence. This tropical use of πρόσωπον is derived from the Hebrew word of which it is the translation.

Vs. 29–31. **ἄνδρες ἀδελφοί.** Another conciliatory expression. —— ἐξὸν (part. of ἔξεστι), *it is lawful, one can.* Cf. S. § 226. b. —— μετὰ παῤῥησίας, *with frankness, freely.* μετὰ with its case is often used adverbially. —— τοῦ πατριάρχου Δαυῒδ. As the head and founder of the Jewish line of kings, David might properly be called a patriarch. —— ὅτι depends upon εἰπεῖν. —— ἐν ἡμῖν, i. e. in this city of ours. —— οὖν introduces an inference from the quotation and the fact of David's burial in Jerusalem. It being indisputable that the body of David had turned to corruption in the grave, *therefore,* the prediction in Ps. 16, 8–11 must have been made of some other person. —— —— ὅρκῳ .... θεός. Cf. 2 Sam. 7, 12–16; Ps. 89, 3, 4; 132, 11. —— ἐκ καρποῦ τῆς ὀσφύος = *of his children.* —— τὸ κατὰ σάρκα, *according to the flesh,* i. e. in his human nature. Cf. Rom. 1, 3, 4. —— τὸν Χριστόν, i. e. the Messiah. —— καθίσαι denotes the purpose of ἀναστήσειν τὸν Χριστόν. S. § 222. 5. —— ἐλάλησε has for its object the sentence beginning with ὅτι οὐ κατελείφθη.

Vs. 32, 33. τοῦτον τὸν Ἰησοῦν = *this Jesus being that Christ;* or *this Christ,* viz. *Jesus.* I like the former translation best, which makes τοῦτον the predicate and τὸν Ἰησοῦν the subject. —— οὗ, *of which,* is neuter, and refers to the resurrection of Christ. Some regard it as a masculine, and refer it to God or to Christ. —— τῇ .... ὑψωθεὶς refers to the highest state of exaltation in heaven. τῇ δεξιᾷ limits ὑψωθείς. —— τήν τε ἐπαγγελίαν. See N. on 1, 4. —— τοῦτο is explained by ὃ .... ἀκούετε which follows. —— βλέπετε refers to the fiery appearances which rested on the apostles, and ἀκούετε, to the various languages spoken.

Vs. 34–36. Peter now confirms the idea advanced in τῇ δεξιᾷ .... ὑψωθείς, by another quotation from the Psalms. —— λέγει δὲ αὐτός. Cf. Ps. 110, 1. —— ὁ κύριος, *the Lord,* i. e. Jehovah. —— τῷ κυρίῳ μου, *my lord.* This κύριος is from a Hebrew word signifying *lord*

master, sovereign. In his human nature, the Messiah, as being a descendant of David, could not have been his κύριος, and therefore it was in his exalted character of Messiah that he was David's superior. —— ὑποπόδιον . . . . σου, *the footstool of thy feet, thy footstool.* Allusion is had to the custom of placing the foot upon the neck of a prostrate enemy πᾶς is anarthrous (i. e. without the article), because it refers to all the individuals comprised in οἶκος = *let every person of the house of Israel.* —— ὅτι . . . . Ἰησοῦν. The order is: ὅτι τοῦτον τὸν Ἰησοῦν, ὃν ὑμεῖς ἐσταυρώσατε, ὁ θεὸς ἐποίησε αὐτὸν κύριον καὶ Χριστόν. The pronoun αὐτόν, which Kuin. and some others regard as redundant, imparts emphasis to the assertion.

V. 37. ἀκούσαντες, sc. τοῦτο. —— κατενύγησαν (2 aor. pass. of κατανύσσω), *were pricked,* i. e. were deeply pained. This word, which signifies *to pierce through,* very expressively designates poignant sorrow and remorse.

Vs. 38, 39. μετανοήσατε. This verb signifies *to change one's mind,* and hence, *to repent, to exercise godly sorrow for sin.* —— ἕκαστος is in partitive apposition with the subject of μετανοήσατε. See N. on 2, 6. —— εἰς ἄφεσιν ἁμαρτιῶν, *for* (= in order to obtain. K. § 290. 2. 3. a.) *the remission of sins.* —— ὑμῖν—ἐστίν, *is to you* = *is yours.* The pronoun here denotes that to which the subject of the verb belongs. S. § 201. 3. —— ἡ ἐπαγγελία refers to the promise contained in the quotation from Joel (cf. vs. 17, 18, supra). —— τοῖς τέκνοις, *descendants, posterity.* —— πᾶσι . . . . μακράν, *to those that are far off,* refers to the Jews who were scattered among nations remote from Judea. Some refer it to the Gentiles, not limiting the meaning of the Spirit speaking through Peter to the narrow views entertained by Peter himself, who did not yet fully understand the glorious scope and freeness of the gospel. Kuin. thinks that Peter included the Gentiles in the expression, but supposed that they would be brought to embrace Judaism; from which error he was freed, in the manner detailed in Acts 10.

V. 40. σώθητε, *be saved* = *save yourselves.* Cf. 16, 30. —— ἀπὸ

.... ταύτης, *from this perverse generation*, i. e. from the wickedness of this generation. The collocation of the words is highly emphatic.

Vs. 41–43. οὖν is here a particle of transition. —— οἱ ἀσμένως ἀποδεξάμενοι, *those who joyfully received=embraced.* —— προσετέθησαν, sc. τῇ ἐκκλησίᾳ. Cf. v. 47, infra. —— προσκαρτεροῦντες. See N. on 1, 14. —— τῇ διδαχῇ, *the teaching*. The word has the same sense in Matt. 7, 28; Mark 4, 2; 1 Tim. 4, 13. —— τῇ κοινωνίᾳ, *in communion* with the apostles and one another. —— τῇ .... ἄρτου, *in the breaking of bread,* refers probably to ordinary repasts. Cf. vs. 44, 46. —— ψυχῇ is employed here, as in v. 41, for *person.*

V. 44. ἐπὶ τὸ αὐτό, *in the same place*. Cf. 1, 15. ἐπὶ gives to ἦσαν the idea of motion, *they came together.* See N. on 1, 9. Some erroneously refer ἐπὶ τὸ αὐτὸ to the union and concord which existed among the converts. —— κοινά, *common, pertaining to all.* This community of possessions was in a measure imposed upon the infant church by the necessities of its members. Many of them were strangers at Jerusalem, and by embracing Christianity, were doubtless deprived of the hospitalities previously enjoyed by them in Jewish families. Those who had possessions would of course feel under moral obligations to share them with their needy brethren. It is not to be supposed that they sold all their possessions, but only so much as would meet the exigencies of the case. Cf. καθότι .... εἶχε, v. 45. The act was also voluntary, as is evident from what Peter said to Ananias, 5, 4.

Vs. 46, 47. καθ' ἡμέραν, *day by day, daily.* —— κλῶντες .... ἄρτον. Cf. N. on v. 42. —— κατ' οἶκον, *from house to house,* i. e. sometimes in one house and sometimes in another. κατὰ is here used distributively. —— ἀφελότητι καρδίας, *simplicity of heart,* i. e. with a sincere heart. —— ἔχοντες .... λαόν, *having favor with all the people.* Their blameless deportment secured for them the good-will of all. Cf. 4, 33. —— τοὺς σωζομένους, *those who were saved,* i. e. those who by embracing the gospel were placed in a state of salvation.

CHAPTER III.

Vs. 1, 2. *ἐπὶ τὸ αὐτό, together*, or *at the same time*. Cf. 1, 15. —— *ἐπί, about, at*, as applied to time often denotes the limit of quantity. Cf. K. § 297. 2. a. —— *τὴν ἐννάτην* (sc. *ὥραν*), i. e. at three o'clock P. M., at which hour the evening sacrifice was offered. —— *ἐβαστάζετο, was being borne*. Notice the use of the imperfect tense to denote unfinished action. They were in the act of conveying and placing him at the entrance-way of this gate, when he begged alms of the apostles. So in *ἐτίθουν* (imperf. of *τιθέω*) we have the idea of customary action. S. § 211. N. 10. —— *καθ' ἡμέραν, daily*. —— *ὡραίαν*. The Gate Beautiful, here referred to, led from the court of the Gentiles into the court of the Israelites on the eastern side of the temple. It was built by Herod the Great, and composed, almost or quite wholly, of Corinthian brass. The folds of this gate were fifty cubits high and forty broad, and covered with plates of gold and silver. Cf. Jahn's Bib. Arch. § 341; Joseph. B. J. v. 5. § 3. —— *τοῦ αἰτεῖν* denotes the purpose of *ἐτίθουν*.

Vs. 3–5. *ὅς, he*. S. § 171. 1. —— *λαβεῖν* is redundant, it being omitted in the similar phrase of the preceding verse. This redundancy is frequently found in the classic writers, when, as here, *λαβεῖν* follows a verb of asking. —— *ἀτενίσας, looking intently, fixing the eyes intently upon*. —— *βλέψον εἰς ἡμᾶς*. De Wette thinks that this direction was given, to see if the man was worthy of the favor about to be bestowed. It was done, more probably, to gain his attention, and render him fully acquainted with the circumstances of his restoraion. —— *ἐπεῖχεν αὐτοῖς*, sc. *τὸν νοῦν*. Some may prefer to supply *τοὺς ὀφθαλμούς*, as more harmonious with *βλέψον εἰς ἡμᾶς*.

V. 6. *οὐχ ὑπάρχει μοι, is not to me = I have not*. —— *ἐν τῷ ὀνόματι*

=*by the authority of.* The apostles never performed miracles in their own name. In this they were unlike their Lord, whose miracles were wrought in his own name and by his own power. —— *τοῦ Ναζωραίου.* See N. on 2, 22. —— *ἔγειραι.* 1 aor. mid. imperat. of *ἐγείρω.*

Vs. 7–10. *τῆς δεξιᾶς χειρὸς* depends on *πιάσας, taking him by the right hand.* S. § 192. 2. —— *ἤγειρε* is here used causatively. —— *αὐτοῦ* belongs to *τὰ σφυρά*, as well as to *αἱ βάσεις.* This latter word signifies *steps*, and hence by meton. *feet.* *σφυρά, ankle-bones,* "so called from their resemblance to *σφῦρα, a hammer.*" H. Robinson.—— *ἐξαλλόμενος, leaping up,* finely expresses the suddenness and completeness of the act of healing, and the joy of the lame man on being thus restored. Bloomf. refers this to the first essays of the man to walk, which would be leaping rather than walking, but the other interpretation is the more natural.—— *περιεπάτει, walked about* in all the pleasure of his new-born freedom. —— *ἐπεγίνωσκον κ. τ. λ., and they knew him, that it was he who sat = and they knew that it was he who sat.* The presence of *οὗτος* in the dependent clause promotes emphasis. The rule is, that when the subject of the dependent clause is by attraction constructed with the verb of the principal proposition, then in the dependent clause it is often wanting. Cf. Rost § 122. I. 8.

Vs. 11, 12. *κρατοῦντος* (*holding* or *clinging fast to*) *αὐτοῦ.* This gen. abs. denotes time. S. § 226. —— *ἔκθαμβοι* is in the plural, because *λαὸς* is a collective noun. S. § 157. 3.—— *στοᾷ τῇ καλουμένῃ Σολομῶνος.* This porch or piazza was on the side towards Mount Olivet, and built upon a terrace, said to have been raised to the height of 400 cubits above the valley below. It was called Solomon's porch, because it was erected upon a foundation which belonged to the old temple, the Chaldeans not having broken it down. —— *ἀπεκρίνατο* (= *said*) is here followed by *πρὸς* with the accusative, according to the Hebrew idiom, instead of having its more usual construction with the dative. —— *ἄνδρες Ἰσραηλῖται.* See N. on 2, 22. —— *ὡς—πεποιηκόσι τοῦ περιπατεῖν αὐτόν, as though we had effected that he should walk* (=*caused him to walk*). The infinitive

is epexegetical of πεποιηκόσι, which agrees with ἡμῖν. Trollope explains the genitive by resolving πεποιηκόσι into ποιηταῖς οὖσι.

Vs. 13–15. ὁ θεὸς τῶν πατέρων ἡμῶν. Peter alludes to their common ancestors, both to conciliate his hearers, and to show that the religion which he taught, was the same as that embraced by their fathers. —— ἐδόξασε, i. e. has advanced to honor and dignity. Opposed to this is ὃν ὑμεῖς μὲν παρεδώκατε (εἰς θάνατον), which is thus rendered highly emphatic. —— τὸν ἅγιον καὶ δίκαιον, *the Holy and Just One.* "A title which the Jews applied κατ' ἐξοχὴν to the Messiah." Trollope. —— ἄνδρα φονέα, i. e. Barabbas. —— χαρισθῆναι, *to be given*, or as the word more literally signifies, *to be given as a favor.* —— ἀρχηγὸν τῆς ζωῆς, *author of life* (cf. Heb. 2, 10). Although ζωὴ is here to be taken in its high spiritual sense, yet it includes the idea of temporal or physical life, and thus the clause is emphatically opposed to ἄνδρα φονέα, *a murderer, one who takes away life.* —— οὗ . . . . ἐσμεν. Cf. 2, 32.

Vs. 16, 17. ἐπὶ τῇ πίστει, *through faith* of Peter and John. The lame man had given no evidence of faith in Christ, previous to his cure. —— τοῦ ὀνόματος αὐτοῦ is the objective genitive, and is put after the Hebrew idiom for Christ, as is also τὸ ὄνομα αὐτοῦ, the subject of the sentence. —— καὶ . . . . αὐτοῦ, *yea the faith* (in Christ, wrought in us the apostles) *through him.* This is an emphatic repetition of what is asserted in the former part of the verse. —— ὑμῶν depends on ἀπέναντι. S. § 195. 1. —— ἀδελφοί. A term of respect and affection. —— κατὰ ἄγνοιαν, *through ignorance, ignorantly.* Compare our Lord's dying prayer for his murderers, Luke 23, 34. This ignorance, resulting as it did from pride and prejudice, was no justifying excuse, and hence Peter calls upon them to repent. —— οἱ ἄρχοντες. Supply ἐπράξαν from the preceding clause.

Vs. 18, 19. ἃ refers to ἐκεῖνα understood, the omitted object of ἐπλήρωσεν. S. § 172. 4. —— στόματος is redundant after the Hebrew usage, or is put tropically for *words, discourse.* —— πάντων = πολλῶν, since not all the prophets predicted the sufferings of Christ. ——

παθεῖν τὸν Χριστὸν is epexegetical of ἐκεῖνα, the omitted antecedent of ἃ. —— οὕτω in the suffering and death of Christ, as it actually took place. —— οὖν, *therefore,* i. e. in consequence of having put Jesus to death. —— ἐπιστρέψατε, *turn = be converted.* The verb is here used tropically of a return to good. —— εἰς . . . . ἁμαρτίας, *that your sins may be forgiven* (literally, *blotted out, expunged*). εἰς here denotes purpose or end. K. § 290. 2. (3). a. —— ὅπως, *in order that* (see N. on ὥστε, 1, 19). Some prefer to translate ὅπως, *when,* but it is less consonant with the usual meaning of the word in the N. T. Moreover, if we give to καιροὶ ἀναψύξεως the sense, *times of refreshing, seasons of refreshment* (= the blessings and consolations of the gospel), it does not comport so well with the context. ἂν following ὅπως points to a conditioning sentence, which is here to be mentally supplied, *in order that* (if it please God) *times of refreshing may come.* Cf. K. § 330. 4. —— ἀπὸ προσώπου is a periphrasis after the Hebrew idiom, for the simple preposition.

Vs. 20, 21. ἀποστείλῃ (sc. ὁ κύριος) depends upon ὅπως, and refers to the coming of Christ to judge the world. —— τὸν προκεχειρισμένον, *destined, appointed beforehand,* is limited by ὑμῖν as the dative of advantage (*dat. commodi*). K. § 284. 3. R. 4. —— ὃν . . . . δέξασθαι. Peter makes this assertion, that Christ must be received up into heaven, until the time of the final arrangement and restitution of all things pertaining to the kingdom of the Messiah, in order to expose the error of the Jews in supposing that Christ would reign on earth forever, and thus to anticipate an objection to the Messiahship of Jesus, on the ground that he had departed from the earth. ὃν depends on δέξασθαι, and δεῖ has the sense of ἔδει. —— ἀποκαταστάσεως πάντων, *the restoration,* or *consummation of all things,* i. e. until the fulfilment and closing up of all the things predicted of the Messiah and his kingdom by the prophets. —— ὧν is put for ἃ by attraction. See N. on 1, 1. —— ἀπ' αἰῶνος, *of old, from ancient times.*

Vs. 22, 23. ὅτι. See N. on 2, 13. —— ἀδελφῶν, i. e. fellow-

countrymen, a sense in which this word is often used by us. —— *ὡς* here denotes comparison, *like as.* —— *ἐμὲ* (sc. *ἀνέστησεν*) refers to Moses; and the resemblance of the Messiah to him consisted, among other things, in his ability to understand and make known to the people the will of God. —— *ἀκούσεσθε, ye shall hear*=shall obey. —— *κατὰ πάντα, in all respects,* i. e. in all things. —— *ἔσται δέ, and it shall be, shall come to pass.* —— *πᾶσα ψυχή.* See N. on 2, 43. —— *ἐξολοθρευθήσεται, shall be wholly destroyed.* —— *ἐκ τοῦ λαοῦ,* i. e. from the number of the people.

Vs. 24–26. *καὶ—δέ, and also.* *δὲ* responds to *μὲν* in v. 22. —— Kuin. makes *τῶν* to depend on *ὅσοι,* but De Wette stigmatizes this as a forced construction. Trollope thus constructs and fills out the sentence: *καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ (even) τῶν καθεξῆς (ὄντων), ὅσοι ἐλάλησαν καὶ προκατήγγειλαν τὰς ἡμέρας ταύτας, εἶπον περὶ αὐτοῦ.* —— *καθεξῆς, successively, in connected order.* —— *ἐλάλησαν*=*have uttered predictions.* —— *τὰς ἡμέρας ταύτας,* i. e. the events of these times. —— *οἱ υἱοὶ τῶν προφητῶν,* i. e. those to whom these prophecies were announced, and to whom they pertained. In like manner *sons of the covenant* (*οἱ υἱοὶ τῆς διαθήκης*) means those to whom the covenant with its blessings belongs. —— *ἧς* is put by attraction for *ἥν.* See N. on 1, 1. —— *ἐν* denotes the instrument. Cf. K. § 289. 3. a. —— *αἱ πατριαὶ*=*people, nations.* —— *ὑμῖν πρῶτον* as being the sons of the prophets and of the covenant. There was a propriety in preaching the gospel first to those to whom its blessings were primarily promised. —— *ἀναστήσας, having raised up* to be a Saviour. Cf. v. 22. —— *ἐν.* Some interpret this preposition as denoting the condition on which the blessing promised is to be received; *on condition that each one of you shall turn away,* etc. Others render *ἐν τῷ ἀποστρέφειν*=*εἰς τὸ ἀποστρέφειν κ. τ. λ., in order that each may turn,* etc. Others again, as Winer (§ 38, 5. *a*), translate *ἐν, by, through.* It is better, however, to take *ἐν* as denoting *in what respect* the blessing is bestowed, or *in what* it chiefly consists.

CHAPTER IV.

Vs. 1, 2. λαλούντων—αὐτῶν, *while they were speaking*. The genitive absolute here denotes time. Cf. S. § 226. —— ἐπέστησαν αὐτοῖς, *came upon them*, conveys the idea of a sudden and violent approach. —— ὁ στρατηγὸς τοῦ ἱεροῦ, *the captain* or *prefect of the temple*. He was the commander of the priests who kept guard over the temple. —— διαπονούμενοι, *being indignant*, is referred by De Wette to οἱ Σαδδουκαῖοι, because they especially, as disbelievers in a resurrection, would be annoyed at the proof of the doctrine furnished by Christ's resurrection. The participle, however, refers to οἱ ἱερεῖς and ὁ στρατηγὸς also, since the effect of the same doctrine would be to convince the people, that the priests were wrong in putting Jesus to death. They would also be angry that private men like the apostles, should presume to teach the people, a duty which they regarded as belonging exclusively to themselves.

Vs. 3, 4. ἐπέβαλον αὐτοῖς τὰς χεῖρας, *they laid hands upon them* = *they apprehended them*. —— τήρησιν, *a place of custody, prison*; literally, *watching, safe-keeping*. —— τὴν αὔριον, sc. ἡμέραν. Cf. Butt. § 126. —— ἦν . . . . ἤδη. It was three o'clock P. M. when the miracle of healing was performed, and allowing some interval of time for the people to assemble at the report of the transaction, before Peter began his address, it will be seen that the day was quite exhausted, when the apostles were interrupted and led away by the priests and Sadducees. The time here spoken of was doubtless that of the evening sacrifice. —— λόγον, i. e. the discourse of Peter. —— τῶν ἀνδρῶν, *of the persons* who believed. This includes women and youth also, since ἀνὴρ is often used without reference to sex or age. Reference is had, probably, to those also who were converted on the day of Pentecost, and the 120 disciples who are mentioned in 1, 15. —— ὡσεί, *about*.

Vs. 5, 6. *συναχθῆναι* has for its subject *τοὺς ἄρχοντας, πρεσβυτέρους, γραμματεῖς*, etc. These constituted the Sanhedrim or great council of the Jewish nation. —— *αὐτῶν*. Supply *τῶν Ἰουδαίων* from the context. —— *εἰς* before *Ἱερουσαλὴμ* is taken by some in the sense of *ἐν*, but, as Trollope remarks, a previous motion to Jerusalem on the part of some of the rulers may be indicated. See N. on 1, 9. —— *Ἄνναν τὸν ἀρχιερέα*. Annas had held the office of high priest (cf. John 18, 13), and he now seems to have retained the title, and much of the influence of the station. This resulted from his seniority of age, together with the fact, that he had been deposed from office by the Roman governor, which the Jews deemed illegal. —— *γένους, family stock*, is to be taken in the extensive sense of all who could claim a descent from Aaron, within whose family the high priesthood was confined. —— *αὐτούς*, i. e. the apostles.

Vs. 7, 8. *ἐν, by, through*. See N. on 3, 24. *ἐν ποίᾳ δυνάμει* is taken by Kuin. and De Wette in the sense of *by what force* or *virtue?* =was it by some medical process or by magical art? So *ἐν ποίῳ ὀνόματι*; *by whose name?* i. e. by the pronunciation of what name, according to the usage of those who resort to necromancy or magic arts? It is well remarked by Trollope, that this question implies a conviction of the reality of the cure which had been wrought by the apostles. —— *πλησθεὶς πνεύματος ἁγίου*. This will account for the freedom and boldness with which Peter addressed the highest council of the nation.

V. 9. *εἰ* (=*since*) is followed by the indicative, because the condition expressed in the verb is a fact or reality (cf. K. § 339. 1. a). The protasis is contained in *γνωστὸν ἔστω*. —— *ἀνακρινόμεθα* is forensically used in the sense of *to be examined* by questions. —— *ἐπί, in respect to*. —— *ἀνθρώπου* is the objective genitive (K. § 270. 1. b)= *εἰς ἄνθρωπον, conferred upon the man*. S. § 187. N. 1. —— *ἐν τίνι, by whom*. That the translation *quo modo* or *qua ratione* is not correct, is evident from *ἐν τῷ ὀνόματι* in Peter's reply. —— *οὗτος* refers to the man who had been healed. See N. on *οὗτοι*, 2, 7.

Vs. 10, 11. ἔστω. The subject is the proposition beginning with ὅτι ἐν τῷ ὀνόματι. —— Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου. Peter gives to our Saviour the appellation of honor (*Christ*), and of reproach (*of Nazareth*). The boldness, which he manifested in uniting these terms in the presence of the Sanhedrim, is worthy of note. —— ἐν τούτῳ is epexegetical and confirmatory of ἐν τῷ ὀνόματι Ἰησοῦ, *by the authority* (see N. on 3, 6) *of Jesus—by him* (I say). De Wette repeats ὀνόματι with ἐν τούτῳ, but this does not harmonize well with οὗτος (v. 11), which is evidently employed of Ἰησοῦς and not of ὄνομα. —— οὗτός ἐστιν ὁ λίθος κ. τ. λ. This is a quotation from Ps. 118, 22. —— ἐξουθενηθείς, *made nothing of, set at nought*=*rejected*. —— ὁ γενόμενος is in apposition with οὗτος, *this* (viz.) *the one which has become*, etc. —— εἰς κεφαλὴν γωνίας, *the head of the corner*, i. e. the foundation or corner-stone, which has ever been laid with care, and often with imposing ceremonies, as being the chief stone of the edifice. Some think that reference is had to the top-stone of the exterior or projecting corner, *the cope-stone*. εἰς being a preposition of motion gives to γενόμενος the sense of *coming to*, or *becoming*. See N. on 1, 9.

V. 12. ἡ σωτηρία, *salvation* from sin and its consequences. —— ὄνομα—ἐν ἀνθρώποις=*human being*. ὄνομα, *person, being*, is used by Peter to promote concinnity with ἐν ποίῳ ὀνόματι, v. 7 supra. —— ὑπὸ τὸν οὐρανὸν=*on the face of the earth*. —— τὸ δεδομένον=ὃ δίδοται.

V. 13. θεωροῦντες, *when they saw*. See N. on 1, 2. —— παῤῥησίαν, *boldness of speech, freedom of utterance*, as appears from the following context. —— ἀγράμματοι, *unlettered, uneducated* in the learning of the scribes and Pharisees. —— ἰδιῶται, *plebeians, common persons*, as opposed to those who held public stations as the priests and scribes. —— ἐπεγίνωσκον . . . . ἦσαν=καὶ ἐπεγίνωσκον ὅτι οὗτοι σὺν τῷ Ἰησοῦ ἦσαν, *and knew that they had been with Jesus*, i. e. they recognized them as the disciples of Jesus. Kuin. takes τὲ in the sense of *nam, quia*, and thus makes the clause denote the reason of ἐθαύμαζον, *they*

wondered, because they recognized them as the followers of Jesus. The commonly received interpretation is the best.

Vs. 14, 15. *ἄνθρωπον—τὸν τεθεραπευμένον, the man who had been healed.* See N. on ἀναληφθεὶς, 1, 11. —— *οὐδὲν εἶχον, they had not =were not able.* —— *αὐτοὺς* refers to the apostles and the blind man. They were ordered to go forth, in order that the Sanhedrim might consult more freely respecting them. —— *τοῦ συνεδρίου* is here used tropically of the place where the Sanhedrim met. —— *συνέβαλλον* (sc. *βουλεύματα*), *they conferred with.*

Vs. 16–18. *γνωστόν, well-known, notable.* —— *πᾶσι* limits *φανερόν*, which adjective agrees with the proposition *ὅτι . . . . αὐτῶν*. S. § 153. b. In the construction of the sentence *ἐστὶ* is to be supplied. S. § 150, 4. —— *ἀλλ'*, *nevertheless.* Cf. 7, 49. —— *διανεμηθῇ*, sc. *τὸ σημεῖον*. Some would supply *διδαχή*. —— *ἀπειλῇ ἀπειλησώμεθα, let us strongly threaten* (literally, *threaten them with a threat*, a Hebrew mode of expression)=*let us strictly prohibit.* —— *τὸ . . . . φθέγγεσθαι* is the object of *παρήγγειλαν*. S. § 179. *τὸ καθόλου μή, not at all.* This use of the neuter article in adverbial phrases is very common. —— *ἐπὶ* is taken by Kuin. in the sense of *de, concerning, about.* Perhaps the better signification is *upon*, i. e. based or grounded upon. K. § 296. 1. a. The apostles were to teach no doctrine based upon the name or the teaching of Jesus.

Vs. 19, 20. *εἰ δίκαιον κ. τ. λ.* With this defence of Peter, that of Socrates before his judges (see Plat. Apol. Soc. c. 17) has been aptly compared. —— *οὐ δυνάμεθα—μὴ λαλεῖν, we are unable not to speak=we cannot refrain from speaking.* —— *ἃ = ἐκεῖνα ἅ.* S. § 172, 4. —— *ἃ εἴδομεν* refers to the miracles, resurrection, and ascension of Christ, and *ἃ ἠκούσαμεν*, to his doctrines and instructions.

Vs. 21, 22. *προσαπειλησάμενοι, having further* (*προσ-*) *threatened.* —— *τὸ . . . . αὐτοὺς* is a substantive phrase after *εὑρίσκοντες*, and hence takes the neuter article. S. § 167. 6. —— *πῶς, in what way.* —— *διὰ τὸν λαὸν* belongs to *ἀπέλυσαν αὐτούς*. —— *ἐπὶ τῷ γεγονότι, on account*

of what had taken place, i. e. the restoration of the lame man. —— ἐτῶν depends on ἦν. S. § 190.

Vs. 23–25. τοὺς ἰδίους, *their friends,* i. e. the other apostles, and the disciples. —— οἱ δὲ ἀκούσαντες, *but when they heard it.* See N. on 1, 2. —— ἦραν φωνὴν=*prayed.* —— δέσποτα, *Lord,* as denoting one possessed of supreme power and authority, is here spoken of God. —— σὺ ὁ θεός. The copula εἶ is to be supplied.—— ὁ διὰ στόματος. See N. on 1, 16. The reference is to Ps. 2, 1, 2. —— ἵνα τί, *wherefore,* is elliptically put for ἵνα τί γένηται. —— ἐφρύαξαν. This verb is employed of horses neighing and snorting for the contest. Cf. Callim. Hymn. Lavac. Poll. 2, 3. Its application to these haughty priests and Sadducees is highly appropriate and striking. —— ἔθνη, *nations,* i. e. Gentiles. —— ἐμελέτησαν, *meditate, plan.* —— κενά, *vain, fruitless.*

Vs. 26–28. ἐπὶ τὸ αὐτό. See N. on 2, 1. —— κατά, *against,* in a hostile sense. —— τοῦ Χριστοῦ αὐτοῦ, *his Christ,* i. e. his Anointed One. —— γὰρ implies an ellipsis: and this was truly predicted *for,* etc. —— ἐπ' ἀληθείας, *truly.* ἐπὶ with its case is often used adverbially. ἐν τῇ πόλει ταύτῃ=*in this very city..* —— ἔχρισας, *didst anoint*=*didst constitute king.* —— Ἡρώδης τε καὶ κ. τ. λ. It will be seen how remarkably the Gentiles (i. e. Romans), Jews, Herod, Pontius Pilate, and Jesus, respond to ἔθνη, λαοί, βασιλεῖς, ἄρχοντες, and Χριστὸς in the prediction, as quoted in v. 26. —— λαοῖς is put for λαῷ, in order to correspond with the word as quoted from the Psalm. —— ποιῆσαι depends upon συνήχθησαν, not as denoting the intention or purpose of Herod, Pilate, etc., but the accomplishment of God's purpose in the transaction. —— χεὶρ and βουλὴ are generally regarded as an hendiadys (=*thy powerful will*), but I see no objection to their being metaphorically put for *power* and *wisdom,* which attributes of God were conspicuously displayed in the event here spoken of.

Vs. 29, 30. καὶ τὰ νῦν=καὶ κατὰ τὰ νῦν ὄντα πράγματα, *under present circumstances.*" Trollope. I prefer to take it in the sense of καὶ νῦν, 3, 17. —— ἔπιδε, *look upon*=render vain their threats. —— τοῖς

δούλοις σου, thy servants=*us*, the expression being customary in addressing a superior. —— πάσης gives emphasis to μετὰ παῤῥησίας. —— *ἐν . . . . ἐκτείνειν, while stretching forth thine hand*=while exerting thy power. For the use of ἐν denoting time, cf. K. § 289. 2. —— *εἰς ἴασιν, for healing*, i. e. to give the power of healing to the apostles. —— καὶ . . . . γίνεσθαι denotes the result of the gift spoken of in ἐν τῷ . . . . ἴασιν.

V. 31. δεηθέντων αὐτῶν. This genitive absolute denotes time (S. § 226), *while they were praying*. —— *ἐσαλεύθη, was shaken*. This word is used of the waves of the sea, and of the convulsions of an earthquake. It is well remarked by Trollope, that both Jews and heathens regarded an earthquake as a striking proof of the presence of the Deity. Cf. Ps. 68, 8; Isa. 29, 6; Habak. 3, 6, et al.

Vs. 32, 33. πλήθους depends on καρδία and ψυχή, which words denote the closest intimacy and union. —— *τῶν ὑπαρχόντων αὐτῷ, of his possessions*. αὐτῷ is put for the subjective genitive. —— κοινά. Cf. 2, 44. —— δυνάμει refers to the power of persuasion and conviction, which attended the preaching of the apostles. —— τῆς ἀναστάσεως. This was the great fact of the gospel as preached in the primitive age of the church. See N. on 1, 22. —— χάρις. See N. on 2, 47. —— ἐπὶ gives to ἦν the pregnant sense, *came and abode upon*. Cf. K. § 300. 3; and see N. on 1, 9.

Vs. 34–37. γὰρ introduces an illustration of the favor in which the believers were held. —— *ὅσοι . . . . ὑπῆρχον, for such as were owners of lands or houses*. As it is not to be supposed that every one sold his possessions, or that those who did sell, disposed of all their property (cf. N. on 2, 44), ὅσοι is to be taken indefinitely, otherwise it would have been *πάντες ὅσοι, as many as, all who had*, etc. —— *τὰς τιμάς, the price*. —— παρὰ τοὺς πόδας=*at the disposal*. —— *διεδίδοτο ἑκάστῳ, it was distributed to each one*. S. § 202, N. 2. —— *ἂν—εἶχεν, might have*. S. § 215 et seq. —— *υἱὸς παρακλήσεως, son of exhortation*, i. e. one whose talent for exhortation and persuasion were of a superior

order. —— Κύπριος τῷ γένει, *a Cyprian by birth.* For the dative, cf. S. § 206. 2. —— τὸ χρῆμα, *the money.* In this sense the word is more usually found in the plural.

CHAPTER V.

VS. 1, 2. δὲ is here both continuative and adversative. —— τὶς = a. S. § 165. —— ἐνοσφίσατο, *kept back, appropriated to his own use.* μέρος τι is to be supplied after this verb from the next clause. —— τιμῆς. See N. on 4, 34. —— συνειδυίας, *being privy* to the act. —— καί, *also.*

VS. 3, 4. διά τι . . . . σου, *why hath Satan filled your heart* (i. e. incited you) = *why have you permitted yourself to be impelled by Satan.* —— ψεύσασθαί σε, *that you should deceive* (i. e. attempt to deceive). —— τὸ πνεῦμα τὸ ἅγιον. The personality of the Holy Ghost is here distinctly recognized. —— οὐχὶ μένον σοὶ ἔμενε (τὸ χωρίον), *remaining* (unsold) *did the place not remain to you* = *while the place remained unsold, was it not at your own disposal?* This shows that the disposal of their possessions for the benefit of their needy brethren, was voluntary. See N. on 2, 44. The participle μένον denotes time (see N. on 1, 2), and is opposed to πραθὲν (from πιπράσκω) in the next clause. σοὶ is the dat. commodi. See N. on 3, 20. —— ἐν τῇ σῇ ἐξουσίᾳ, *under your own control.* —— ὑπῆρχε, sc. τιμή. —— τί ὅτι (= τί γέγονεν ὅτι), *why is it that?* —— ἔθου (2 aor. mid. 2 sing. of τίθημι) ἐν τῇ καρδίᾳ, *you have placed in your heart* = *you have resolved.* —— οὐκ—ἀλλὰ = *not so much—as.* In form the expression is absolute, but in sense comparative. —— ἐψεύσω ἀνθρώποις. In v. 3, this verb was followed by the accusative in the sense *to deceive,* but here by the dative in the sense of to *lie* to one. —— τῷ θεῷ = *to the Holy Ghost* (cf. v. 3). This shows most conclusively the divine personality of the Holy Ghost.

Vs. 5, 6. *καὶ ἐγένετο . . . . ταῦτα.* These words are repeated with a slight variation in v. 11. The repetition gives emphasis to what is said of the impression made upon the people by this sudden and terrible judgment. —— *οἱ νεώτεροι* of the Christian community. In v. 10, they are called *οἱ νεανίσκοι.* —— *συνέστειλαν, wrapped up, swathed* for burial. —— *ἐξενέγκαντες ἔθαψαν.* By this it would appear that the Jews interred the body very soon after death. Cf. v. 10.

Vs. 7–11. *ὡς, about.* —— *καὶ = ὅτε, when.* Among other places where *καὶ* has this signification, I would cite Thucyd. I. 50. § 5. —— *ἀπεκρίθη αὐτῇ.* See N. on 3, 12. —— *τοσούτου* is the genitive of price. —— *τί ὅτι.* See N. on v. 4. —— *συνεφωνήθη ὑμῖν, it has been agreed upon by you = you have conspired.* —— *πειράσαι* by losing sight of his power to detect and punish. —— *οἱ πόδες τῶν θαψάντων = οἱ θάψαντες.* —— *εὗρον αὐτὴν νεκράν.* This shows the suddenness of the judgment which fell upon her. —— *φόβος* of wrong-doing, and of the judgments consequent thereon.

Vs. 12–16. *διὰ . . . . ἀποστόλων = by the apostles.* —— *ἅπαντες* is referred by Kuin. to the apostles alone, but it doubtless refers to all the disciples in Jerusalem. —— *ἐν τῇ στοᾷ Σολομῶνος.* Cf. N. on 3, 11. The disciples were now too numerous to meet for purposes of devotion in the *ὑπερῷον* (cf. 1, 13), or they resorted to the temple, in order to bring the gospel into more immediate contact with the multitudes there assembled. —— *τῶν λοιπῶν* refers, probably, to persons of rank and influence, inasmuch as a distinction is made between them and the people (*ὁ λαός*). To this class it is supposed that Ananias and Sapphira belonged, and such persons, most likely, would be strongly tempted to unite with this young and growing society, in order to increase their power and influence. *τῶν λοιπῶν* depends on *οὐδείς.* S. § 188. 1. —— *μᾶλλον δέ, but the more.* Cf. 9, 22; Luke 5, 15; Mark 14, 31. —— *προσετίθεντο,* sc. *τῇ ἐκκλησίᾳ.* —— *ὥστε* is here used *ἐκβατικῶς.* See N. on 1, 19. —— *κατά, throughout, in all,* is here used in a distributive sense. Cf. K. 292. II. 3. d —— *κραββάτων* refers

to couches of a smaller and cheaper kind than the κλίναι. The use of these two words shows, that persons of all conditions in life brought their sick to be healed. —— κἄν, by crasis for καὶ ἐάν, *if even, at least.* —— ἐπισκιάσῃ. Although we are not informed that any were healed in this way, yet it is quite probable that such was the case. Cf. 19, 12; Matt. 9, 21, 22. This circumstance is narrated to show what confidence was placed in the healing power of the apostles. —— τὸ πλῆθος, *the multitude, the people.* —— τὸ πέριξ πόλεων, *the surrounding cities.* S. § 169. 1.

V. 17. οἱ σὺν αὐτῷ. "Formula σύν τινι εἶναι adhibetur etiam *de iis, qui a partibus alicujus stant.*" Kuin. I prefer to take it in the sense of *associates, colleagues.* Cf. 4, 13. —— ἡ . . . . Σαδδουκαίων = *belonging to the sect of the Sadducees.* αἵρεσις (in apposition with οἱ σὺν αὐτῷ), literally, *a choosing, a choice,* and hence is put for the thing chosen or party making the choice, in which latter senses it is translated *heresy, sect.* It appears from this, that the high priest (Caiaphas being probably meant) belonged to the sect of the Sadducees.

Vs. 18–21. ἐπέβαλον τὰς χεῖρας κ. τ. λ. See N. on 4, 3. —— σταθέντες λαλεῖτε = *stand and speak.* The action expressed by the participle must often be conceived of as one with that of the verb following, and in such cases, may be frequently rendered by the English verb. Cf. Butt. § 144. N. 7. —— τὰ ῥήματα τῆς ζωῆς ταύτης, *the words of this life,* i. e. the eternal life which results from the death and resurrection of Christ. Kuin. says that these words are put by hypallage for ῥήματα ταῦτα τῆς ζωῆς. So also Winer (§ 26. N. 1) constructs the passage. —— ὑπὸ τὸν ὄρθρον, *at dawn, morning twilight.* —— ἐδίδασκον, *began to teach.* The imperfect tense often expresses inceptive action. —— παραγενόμενος to the council-hall. —— τὴν γερουσίαν is epexegetical of τὸ συνέδριον, and καὶ may be rendered *even, namely.* —— ἀχθῆναι denotes the purpose of ἀπέστειλαν (sc. ὑπηρέτας). S. § 222. 5.

Vs. 22-24. οἱ ὑπηρέται. These were the officers of the Sanhedrim. Cf. 4. 1 —— παραγενόμενοι to the δεσμωτήριον. —— ὅτι is the sign

of a quotation. See N. on 2, 13. —— *ἐν πάσῃ ἀσφαλείᾳ*, "*firmissime.*" Kuin. —— *ἀνοίξαντες* the prison-door. —— *ὅ, τε ἱερεύς*, i. e. the high priest. —— *ὁ στρατηγὸς τοῦ ἱεροῦ.* See N. on 4, 1. —— *διηπόρουν.* See N. on 2, 12. —— *τί ἂν γένοιτο τοῦτο* (=*τί ἂν εἴη τοῦτο*, 10, 27), *what this thing would be*, i. e. what would be the result of this affair. Cf. 2, 13.

Vs. 25–28. *παραγενόμενος.* See N. on v. 22. —— *ὅτι* is the sign of a quotation, a use so common as to require no further notice. —— *οὐ μετὰ βίας*=*without using violence.* The reason of this is given in the next clause, which is introduced *by γὰρ explicantis.* —— *ἵνα μὴ λιθασθῶσιν* depends, as De Wette rightly says, upon *οὐ μετὰ βίας*, and not upon *ἐφοβοῦντο γὰρ τὸν λαόν*, which is parenthetical. —— *παραγγελίᾳ παρηγγείλαμεν.* See N. on *ἀπειλῇ ἀπειλησόμεθα*, 4. 17. —— *πεπληρώκατε . . . . ὑμῶν*, *you have filled Jerusalem with your doctrine* (S. 203. 3), i. e. you have disseminated your doctrine throughout all Jerusalem. —— *τὸ αἷμα*, i. e. punishment for shedding the blood. Cf. Matt. 27, 25. —— *τοῦ ἀνθρώπου τούτου.* The name of Jesus is contemptuously omitted, and *τούτου* here denotes reproach. Cf. Mt. § 470. 4.

Vs. 29–32. *ἀποκριθεὶς . . . . εἶπον.* Peter spake in the name of the apostles. This explains why the participle is put in the singular to agree with *ὁ Πέτρος*, and the verb in the plural. —— *πειθαρχεῖν* is used of obedience to a superior. The sentiment is like that in Peter's answer, 4, 19. —— *ὁ θεὸς τῶν πατέρων ἡμῶν.* See N. on 3, 13. —— *διεχειρίσασθε*, *laid violent hands upon.* —— *ξύλου*=*cross.* —— *ἀρχηγὸν* and *σωτῆρα* are predicates of *τοῦτον.* Cf. S. § 185. N. 1. See N. on 2, 32. —— *τῇ δεξιᾷ αὐτοῦ.* See N. on 2, 33. —— *δοῦναι* (in order through him) *to give.* S. § 222. 5. —— *τῶν ῥημάτων τούτων*, *to these things.* The genitive is objective (S. § 187. N. 1), the preceding genitive *αὐτοῦ*, which depends upon the same noun, being subjective. —— *καὶ—δέ*, *and also.* Cf. 3, 24. —— *τὸ πνεῦμα—τὸ ἅγιον*, sc. *μάρτυς ἐστὶ τῶν ῥημάτων τούτων* supplied from the preceding clause. —— *τοῖς πειθαρχοῦσιν*, *to those who believe*, not *to us who believe*, as Kuin. trans-

lates, since the idea is one of general application. —— *αὐτῷ*. Calvin refers this pronoun to *Χριστῷ*, but it is more natural to refer it to *Θεῷ*.

V. 33. *διεπρίοντο* (sc. *ταῖς καρδίαις*, cf. 7, 54), *were exceedingly enraged*; literally, *were sawn through, cut through with a saw.* —— *ἐβουλεύοντο, purposed, resolved.*

Vs. 34, 35. *ἀναστάς, rising up* to address the assembly. —— *Γαμαλιήλ*. According to the Talmud, he was the son of Simeon (Luke 2, 34) and grandson of Hillel, whom he succeeded as president of the Sanhedrim. He was distinguished for his learning, moderation, and pious observance of the Jewish law. —— *ἔξω ποιῆσαι* = *to put forth*, i. e. to remove from the presence of the Sanhedrim. —— *βραχύ τι*. Supply *διάστημα χρόνου*. —— *προσέχετε ἑαυτοῖς, take heed to yourselves* = *beware.* —— *ἐπὶ τοῖς ἀνθρώποις τούτοις*. I prefer to take these words with *τί μέλλετε πράσσειν*, and have so punctuated the passage.

Vs. 36–39. *εἶναί τινα, that he was somebody* (S. § 165. e.), i. e. a person of consequence. —— *προσεκολλήθη, joined themselves to.* The passive has here the sense of the middle. —— *ἐγένοντο εἰς οὐδέν, came to nothing.* *εἰς* gives to *ἐγένοντο* the idea of motion. See N. on 1, 9. —— *Ἰούδας ὁ Γαλιλαῖος, Judas of Galilee*, who headed a sedition of those who contended, that it was unlawful for the Jews to pay tribute, as they had no king but God. His disciples were called Galileans (cf. Luke 13, 1, 2), and continued long after the sedition had been suppressed. Cf. Matt. 22, 17. —— *τῆς ἀπογραφῆς, the census, registry.* The one here spoken of took place ten or twelve years subsequent to the one referred to in Luke 2, 2. That appears to have been an enrolment of persons, this a census of both persons and property with reference to taxation. —— *ἀπέστησε λαὸν ἱκανόν, caused much people to revolt.* —— *τὰ νῦν*. See N. on 4, 29. —— *ἀπόστητε ἀπὸ τῶν ἀνθρώπων, desist from these men*, i. e. refrain from punishing them. —— *ἐάσατε αὐτούς*, sc. *ἀπελθεῖν*. —— *ἐξ ἀνθρώπων*, i. e. of human origin. Opposed to this is *ἐκ Θεοῦ* infra. —— *μήποτε* depends on *ἀπόστητε . . . . αὐτούς*,

the intermediate words being parenthetic.——θεομάχοι, *fighters against God*, i. e. opposers of the will of God.

V. 40. ἐπείσθησαν δὲ αὐτῷ. His advice was not wholly followed, or they would have dismissed the apostles unpunished, and under no prohibition to preach the gospel. They listened to Gamaliel, however, in this respect, that they did not put the apostles to death. —— δείραντες. Although scourging was a common punishment among the Jews, yet it was called by Josephus τιμωρία αἰσχίστη.

Vs. 41, 42. ὑπέρ, *for, on account of.* —— ὀνόματος of Jesus. —— ἀτιμασθῆναι stands as genitive of the thing after κατηξιώθησαν. S. § 200. N. 2. —— πᾶσαν ἡμέραν, *every day, daily.* —— κατ' οἶκον. See N. on 2, 46. —— ἐπαύοντο διδάσκοντες, *cease teaching.* S. § 225. 7. —— Ἰησοῦν τὸν Χριστόν, *Jesus as the Christ* = that Jesus was the Christ.

CHAPTER VI.

V. 1. πληθυνόντων τῶν μαθητῶν, *the number of the disciples increasing.* πληθύνειν is here taken intransitively. —— γογγυσμός. The sound of this word expresses its sense. —— Ἑλληνιστῶν, *Hellenists*, i. e. foreign Jews who spake the Greek language. —— παρεθεωροῦντο, *were overlooked, neglected.* Whether this charge was true is uncertain, yet it would be quite natural for such a suspicion to be awakened in the mind of the Hellenists, both from the fact that as foreigners, they might feel that they were held in comparatively little esteem, and also because those, who took charge of the distribution of the alms, were probably Hebrews, i. e. persons who were natives of Palestine and spake the Hebrew language. —— ἐν τῇ διακονίᾳ, *in the distribution* of alms.

Vs. 2–4. τὸ πλῆθος τῶν μαθητῶν refers to all the believers, and is not to be limited, as Lightfoot thinks, to the 120. —— οὐκ ἀρεστόν ἐστιν, *it is not ight, proper.* —— τὸν λόγον, i. e. preaching the gospel. ——

διακονεῖν τραπέζαις, to serve money-tables=*to take charge of money-matters.* —— *ἐπισκέψασθε, search out, find by searching.* —— *μαρτυρουμένους, well-spoken of, approved.* —— *σοφίας, prudence* in reference to business-transactions. —— *ἐπὶ τῆς χρείας ταύτης, over this business,* i. e. the ministration of alms. —— *προσευχῇ* includes here not only *prayer,* but also *religious meditation.* —— *τῇ διακονίᾳ τοῦ λόγου*= *preaching the word.*

Vs. 5, 6. *ἤρεσεν—ἐνώπιον παντός, was pleasing to all;* literally, *was pleasing in the sight of all.* The idiom is Hebrew. —— *πίστεως.* Faith is here specified, as lying at the foundation of all the other Christian graces. —— *Νικόλαον προσήλυτον.* He was a proselyte to the Jewish religion before he embraced Christianity. The particularity with which this circumstance is mentioned, shows that the other deacons were Jews by descent. —— *'Αντιοχέα, a citizen of Antioch.* See N. on 20. —— *ἔστησαν.* The subject is to be supplied from *ἐξελέξαντο,* v. 5. —— *προσευξάμενοι* refers to the apostles. —— *ἐπέθηκαν αὐτοῖς τὰς χεῖρας.* This custom was practised under the Jewish dispensation, when any one was set apart for a religious office.

V. 7. *ὁ λόγος .... ηὔξανε* (from *αὐξάνω*), i. e. the gospel was preached with increasing success. —— *πολύς τε ὄχλος τῶν ἱερέων.* It appears from Ezra 2, 36–39, that 4289 priests returned from the captivity. Their number must, therefore, have been quite large at the time of our Saviour's advent. —— *ὑπήκουον τῇ πίστει*=*embraced the gospel.*

Vs. 8, 9. *χάριτος.* This is the reading which Hahn has adopted in place of *πίστεως.* —— *δυνάμεως* here refers to the power to work miracles. —— *τῆς λεγομένης, that which was called.* —— *Λιβερτίνων, of the Libertines.* These persons seem to have been Jews, who having been carried captive to Rome, were freed by their masters, and thus became *freed-men.* Some think they received their name from the place where they lived. —— *τῶν ἀπὸ Κιλικίας.* As Paul was

from Cilicia, he may have been one of τῶν ἀπὸ Κιλικίας who disputed with Stephen. Cf. 6, 9.

Vs. 10, 11. σοφίᾳ is referred by Kuinoel to Jewish erudition, but it may be taken in a more extensive sense, of all that pertains to divine things, such as an acquaintance with the Scriptures, a knowledge of the prophecies relating to the Messiah, and of the true import of the Jewish ritual. —— τῷ πνεύματι refers to the ardor and energy with which Stephen refuted the arguments of his opponents. —— ᾧ takes the gender of πνεύματι, but belongs also to σοφίᾳ. —— ὑπέβαλον, *suborned* (as witnesses); literally, *thrust under*. —— εἰς, *against*. —— Μωϋσῆν, i. e. the Mosaic institutions.

Vs. 12–15. συνεκίνησαν, *they stirred up at the same time* (συν-) by reports that the Mosaic ritual was in danger of being overturned. —— τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς. These constituted a part of the Sanhedrim (cf. 4, 5). It is not to be supposed, that all the scribes and elders in the nation were members of the Sanhedrim, but only such as had been elected or appointed to the station. —— ψευδεῖς in what they testified concerning Stephen. —— ὁ ἄνθρωπος οὗτος. See N. on τοῦ ἀνθρώπου τούτου, 5, 28. —— παύεται—λαλῶν. See N. on 5, 42. —— τοῦ τόπου refers to the temple, and τοῦ νόμου, to the Mosaic law. —— ὅτι Ἰησοῦς . . . . Μωϋσῆς. This was either a story fabricated for the occasion, or words uttered by Stephen had been perverted from their true meaning. Notice the continued use of οὗτος (see N. on 5, 28, above cited) with Ἰησοῦς ὁ Ναζωραῖος. —— ἀλλάξει, *will change*, i. e. abolish. —— τὰ ἔθη . . . . Μωϋσῆς, i. e. the ceremonial observances of the law, contained in the Pentateuch, or handed down by tradition. —— ὡσεὶ . . . . ἀγγέλου, *as the face of an angel*, i. e. having the serenity, gravity, and dignity, which the features of an angel might be supposed to have. Some, however, think that the face of Stephen was illumined with a supernatural effulgence, like that of Moses (cf. Exod. 34, 29, 30; 2 Cor. 3, 7, 13).

CHAPTER VII.

V. 1. *εἰ ἄρα . . . . ἔχει, are these things indeed so?* ἄρα in a direct question is employed, like the Latin *num, ne,* to express doubt whether an affirmative or negative answer is to be expected. Cf. K. § 344. 5. b. ταῦτα, i. e. these charges or accusations. *οὕτως, thus* as was testified by the witnesses, cf. 6, 13, 14. On the use of ἔχω with an adverb, see N. on 12, 15.

V. 2, 3. ἄνδρες ἀδελφοὶ (cf. N. on 1, 11) καὶ πατέρες. This commencement is both dignified and respectful. —— *ἀκούσατε=give attention.* —— *ὁ Θεὸς τῆς δόξης, the God of glory=the glorious God.* The genitive here denotes quality. S. § 187. N. 1. —— *ὤφθη, was seen, appeared.* —— ὄντι ἐν τῇ Μεσοποταμίᾳ. It appears from this that Abraham was twice called, once in Mesopotamia (i. e. in Ur of the Chaldees), and once after his arrival in Charran, whither he had gone with his father Terah (cf. Gen. 11, 31). In this way the account harmonizes with the call as narrated in Gen. 12, 1. —— πρὶν ἢ κατοικῆσαι. S. § 223. 3. —— δεῦρο is an adverb, but is used as a particle of exhortation, ἐλθὲ being understood.

Vs. 4, 5. κἀκεῖθεν . . . , αὐτοῦ. By recurring to Gen. 11, 26, 32, and 12, 4, it will appear that Terah lived 60 years after the removal of Abraham, and yet here he is said to have died before Abraham left Haran. Unless with some we suppose Abraham to have been the youngest of Terah's sons, and born when his father was 130 years old, we must presume that Stephen followed some traditionary account of the transaction. —— κληρονομίαν refers here to actual possession. —— *οὐδὲ βῆμα ποδός, not a foot-breadth* (i. e. not a place large enough for the foot to step upon), is a proverbial expression *=not the least part.* —— *εἰς κατάσχεσιν=ὥστε κατέχειν αὐτήν.* —— *οὐκ ὄντος αὐτῷ τέκνου, when* (at that time) *he had no child.*

Vs. 6, 7. οὕτως, *thus*, refers forward to ὅτι ἔσται τὸ σπέρμα κ. τ. λ. Cf. Gen. 15, 13, 14. In this verse the quotation takes the form of the indirect oration, in v. 7, of the direct. —— ἐν γῇ ἀλλοτρίᾳ, *in a foreign land*, i. e. in Egypt. —— δουλώσουσιν, sc. οἱ τῆς γῆς ἀλλοτρίας ἄνθρωποι elicited from ἐν γῇ ἀλλοτρίᾳ. —— ἔτη τετρακόσια. This is put in round numbers for 430 years (cf. Ex. 12, 4; Gal. 3, 17; Joseph. Antiq. II. 5. § 2), and embraces the whole time, from the calling of Abraham to the exodus of the Israelites from Egypt. —— κρινῶ=*will punish*. —— ἐξελεύσονται from the land of bondage. —— ἐν τῷ τόπῳ τούτῳ, i. e. in Palestine, where Abraham sojourned when the promise was made to him.

Vs. 8–10. διαθήκην περιτομῆς, *the covenant of circumcision*, i. e. the seal of which was circumcision. This covenant is often called the *Abrahamic covenant*. —— οὕτως, *thus*, i. e. under that covenant. Some give to οὕτως the sense of ἔπειτα. —— πατριάρχας=φύλαρχας, *heads of tribes*. —— ζηλώσαντες, *envying*, on account of the partiality which their father manifested for Joseph. —— ἀπέδοντο εἰς Αἴγυπτον. Bloomfield supplies κομισθησόμενον, Bos, κατάγεσθαι, Trollope, ὥστε ἀπάγεσθαι αὐτόν. This kind of breviloquence is quite common, both in the ancient and modern languages. —— ἦν—μετ' αὐτοῦ, *was with him*, i. e. protected and favored him. —— χάριν καὶ σοφίαν. Most commentators regard this as a hendyadis for χάριν σοφίας. Bloomf. prefers to take ἐναντίον with both nouns, q. d. "both favor in the sight of Pharaoh, and wisdom in his sight, so as to be esteemed also wise." —— κατέστησεν refers to Φαραώ. —— οἶκον=*household-affairs*.

Vs. 11–14. χορτάσματα is used properly of food for cattle, but here embraces the idea of *sustenance* for persons. —— ἀκούσας—ὄντα σῖτα= ἀκούσας ὅτι ἦν σῖτα. S. § 225. N. 2. c. Constructed with the participle, ἀκούειν implies an immediate, or if indirect, a well-grounded perception; with the infinitive, a perception not direct but derived by hearsay. Cf. K. § 311. 1. —— πρῶτον=*the first time*. To this is opposed τῷ δευτέρῳ (sc. χρόνῳ) in the next verse. —— ἀνεγνωρίσθη,

made himself known. The passive has here the force of the middle. Cf. S. § 208. N. 1. —— τῷ Φαραὼ limits φανερόν. —— ἐν ψυχαῖς ἑβδομήκοντα πέντε. Some of the best commentators supply συνισταμένην, but Bloomf. finds fault with the ellipsis as being too arbitrary, and would take ἐν in the sense of σύν. Cf. Winer, § 44. c. As to the discrepancy in the number mentioned here and in Gen. 46, 26, 27, the best mode of removing it is to include in the computation of Stephen, the five sons of Manasseh and Ephraim born in Egypt, and to suppose them omitted in the statement of Moses. It is a solution quite unsatisfactory, to suppose that the wives of Jacob's sons are included in this account of Stephen, as reference is had evidently to the lineal descendants of Jacob.

Vs. 15, 16. οἱ πατέρες ἡμῶν, i. e. the brethren of Joseph. —— Ἀβραάμ. As the place here spoken of was purchased by Jacob (cf. Gen. 33, 19), and not by Abraham, it is evident that the reading Ἀβραὰμ is spurious. The true construction is to refer μετετέθησαν and ἐτέθησαν to οἱ πατέρες ἡμῶν only, as Jacob was buried in the cave of Macpeleh (cf. Gen. 50, 13). With ὠνήσατο we may then supply from the subject of the preceding verbs κατέβη and ἐτελεύτησεν, the noun Ἰακώβ. —— ᾧ = ὅ. —— τιμῆς is the genitive of price.

Vs. 17–19. καθώς, *when*. —— ὁ χρόνος τῆς ἐπαγγελίας, *the time of the promise*, i. e. of the fulfilment of the promise. —— ἧς is put by attraction for ἥν. See N. on 1, 1. —— ἄχρις οὗ (i. e. ἄχρι χρόνου οὗ) *until the time when* = *until*. —— ἀνέστη βασιλεὺς ἕτερος, *another king rose up* = *another person became king*. He belonged also to a different dynasty of kings. Cf. Joseph. Antiq. II. 9. § 1. —— οὐκ ᾔδει, *did not know* = paid no respect to the memory of Joseph. —— κατασοφισάμενος, *dealing craftily, subtly*. Reference is had to the policy adopted by Pharaoh to dispirit the Israelites, and prevent their increase, by overtasking those who were employed in making brick. —— τοῦ ποιεῖν ἔκθετα κ. τ. λ., *in order that they might* (be induced to) *expose their children*, i. e. that in their despair they might resort to infanticide. It

was probably after he had failed in securing this result, that he gave the direction to the midwives to destroy at birth all the male children.

VS. 20, 21. ἐν ᾧ καιρῷ, *in which time*, i. e. in the time of this oppression. —— ἀστεῖος τῷ Θεῷ, *beautiful to God* (=*beautiful in the sight of God*), i. e. very beautiful. The adjective is often rendered superlative in sense, by subjoining the name of God in the genitive or dative. —— ὃς =*and*. —— ἐκτεθέντα, *when he was exposed* by the river's side. Cf. Ex. 2, 3. —— αὐτὸν is regarded by some as pleonastic, while others explain ἐκτεθέντα αὐτὸν as an accusative absolute. Cf. S. § 226. a. —— ἀνείλατο αὐτόν, *took him up* and adopted him. —— ἑαυτῇ εἰς υἱόν, *for her son*=*as her own son.*

VS. 23–25. πάσῃ σοφίᾳ Αἰγυπτίων. "The wisdom or learning of the Egyptians comprised astrology, music, medicine, arithmetic, geometry, sacred hieroglyphics, etc." Trollope. —— δυνατὸς ἐν λόγοις, *powerful in argument*. Thus this passage is reconciled with what is said in Ex. 4, 10, that Moses was slow of speech. His style of speaking may have been *convincing* and *effective*, but not, in the usual acceptation of the term, *eloquent*. A parallel passage may be found in Thucyd. I. 139. —— ὡς δέ, *but when*. —— ἐπληροῦτο, *was completed*. The simple idea of the clause is, *when he was forty years old*. —— αὐτῷ depends on ἐπληροῦτο. —— ἀνέβη ἐπὶ τὴν καρδίαν, *it came into his heart* =*he resolved*. The subject of ἀνέβη is ἐπισκέψασθαι . . . . αὐτοῦ. Some supply διαλογισμός, and refer to Luke 24, 38, where this subject is connected with the verb. But the construction of the two passages is dissimilar, the verb in the one being followed by an infinitive, which in the other is wanting. —— ἠμύνατο, sc. τῷ ἀδικουμένῳ. —— ἐποίησεν ἐκδίκησιν, "a Hellenistic phrase for ἐξεδίκησεν." Bloomf. —— τῷ καταπονουμένῳ, *the one aggrieved*. —— πατάξας. It appears from v. 28, that Moses killed the Egyptian. —— δέ, *for*. —— διὰ χειρὸς αὐτοῦ=*by his instrumentality*.

VS. 26–29. τῇ δὲ ἐπιούσῃ ἡμέρᾳ, *but on the following day*. —— αὐτοῖς refers to ἀδελφοὺς which precedes, although the following con-

text shows that the quarrel was between two Israelites. Cf. Ex. 2, 13. —— συνήλασεν refers here to a moral compulsion, *he impelled, exhorted.* —— αὐτὸν refers to Moses. —— ὃν τρόπον, *like as;* literally, *in what manner.* See N. on 1, 11. —— ἐν τῷ λόγῳ τούτῳ, *on account of* (ἐν =διὰ) *this remark.* —— Μαδιάμ, *Midian,* so called from one of the sons of Abraham by Keturah (cf. Gen. 25, 2). It lay on the eastern shore of the gulf of Akaba. —— οὗ, *where.*

V. 30. τοῦ ὄρους Σινᾶ. In Ex. 3, 1, Moses is said to have seen this vision upon Mount Horeb. The mountain which goes by the general name of Sinai, from the name of its highest summit, has also a lower summit which is called Horeb. —— ἐν φλογὶ πυρὸς βάτου (=βάτου πυρουμένου), *in the flame of a burning bush.* πυρὸς is to be translated as an adjective.

Vs. 31–33. προσερχομένου αὐτοῦ is a genitive absolute denoting time. —— κατανοῆσαι, *to observe* (i. e. to investigate the cause of this wondrous appearance), denotes the purpose of προσερχομένου. —— ἔντρομος γενόμενος, *trembling, being in a state of alarm.* It was a common opinion of the ancients, that a sight of the Deity would be followed by death, or some other great calamity. —— τῶν ποδῶν is the genitive of separation after λῦσον. S. § 197. 2. According to the religious usages of the ancients, no sacred place was approached with garments which were soiled, and hence the shoes, as accumulating more or less dust, were always taken off.

V. 34. ἰδὼν εἶδον, *seeing I have seen=I have surely seen.* This is a Hebrew idiom. —— κατέβην from heaven. This is spoken *more humano.* —— ἐξελέσθαι denotes the purpose of the preceding verb. —— καὶ νῦν .... Αἴγυπτον. Stephen here signifies his belief in the divine legation of Moses, and thus confutes the charge made in 6, 14.

Vs. 35, 36. ὃν ἠρνήσαντο, *whom they rejected* as liberator. Cf. v. 27. —— τοῦτον is emphatically repeated. See N. on 1, 21. —— ἄρχοντα καὶ λυτρωτήν, *a leader and deliverer.* λυτρωτὴς is properly one who pays a ransom for the redemption of another, and hence=*a re-*

deemer. —— ἐν χειρὶ ἀγγέλου (=διʼ ἀγγέλου. See N. on 5, 12). Reference is here had to the Jehovah-Angel of the Old Testament, who is generally believed to be the Son, the second person in the Trinity. —— Notice the emphatic repetition of οὗτος in vs. 36, 37. —— ἐν ἐρυθρᾷ θαλάσσῃ, *the Red Sea.* The passage of the Red Sea took place at its northern extremity, near the modern city of Suez. Cf. Bib. Repos. Vol. II. (1832), p. 753. —— ἐρήμῳ, i. e. the Arabian Desert between Mount Sinaï and Palestine.

Vs. 37–40. προφήτην ὑμῖν κ. τ. λ. See N. on 3, 22. —— ἐν τῇ ἐκκλησίᾳ refers to the assembly of the people, when the law was given at Mount Sinai, who then constituted the church of God. —— ὁ γενόμενος—μετὰ τοῦ ἀγγέλου. —— καὶ τῶν πατέρων ἡμῶν, *he who was with* (=between) *the angel and our fathers,* i. e. who acted as the interpreter or messenger of the angel to the people. Cf. Ex. 20, 19–21. —— ζῶντα, *living,* i. e. having the authority of the living God. Some render ζῶντα, *life-giving.* But cf. Gal. 3. 21. —— ἐστράφησαν .... Αἴγυπτον, *turned back in their heart to Egypt,* i. e. to the idolatry of Egypt, as appears from the subsequent context. —— θεούς, *gods,* i. e images of gods. It appears that Aaron made only one image, that of a calf. Cf. Ex. 32, 4. —— προπορεύσονται, *shall lead the way, go before as a leader.* —— ὁ γὰρ Μωϋσῆς οὗτος is a nominative absolute (cf. S. § 237. 1), the construction being as though it were written τῷ γὰρ Μωϋσῇ τουτῷ οὐκ οἴδαμεν τί γέγονεν. In respect to the use of οὗτος, see N. on 5, 28.

V. 41. ἐμοσχοποίησαν, i. e. ἐποίησαν μόσχον. Cf. Ex. l. c. The Egyptians worshipped Apis or Osiris under the form of a bull, and hence Aaron selected a calf in conformity with the wishes of the people, who were longing for the idolatrous worship of their former oppressors.

Vs. 42, 43. ἔστρεψε (sc. ἑαυτόν), *turned himself away,* i. e. was angry with the people. —— παρέδωκεν, *gave them up,* i. e. left them to do the thing spoken of. He did not, by so doing, sanction their sin, or afford them any excuse for indulging in it. —— τῇ στρατιᾷ τοῦ οὐρανοῦ,

the host of heaven, i. e. the sun, moon, stars, etc. These were objects of worship among the Egyptians. —— *ἐν βίβλῳ τῶν προφητῶν.* The passage referred to is Amos 5, 25. The twelve minor prophets were considered as one book, and were comprised in one roll. —— *ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, ye took up* (in order to bear in procession) *the tabernacle of Moloch.* The tent or tabernacle of this idol, was fashioned, probably, after the tabernacle of Jehovah, but smaller, in order that it might be kept from the sight of Moses. —— *τὸ . . . . Ῥεμφάν the star of your god Remphan = the star-god Remphan.* There are various conjectures, as to what heathen divinity is here referred to. It is most probable that Saturn is intended, not only in this, but in the preceding word Μολόχ, which was another name for the idol-deity. —— *τύπους, images.* —— *προσκυνεῖν* denotes the purpose of *ἐποιήσατε.* —— *καὶ = and therefore.* —— *ἐπέκεινα* (i. e. *ἐπ' ἐκεῖνα*), *beyond.*

V. 44. *ἡ σκηνὴ τοῦ μαρτυρίου, the tabernacle of witness,* so called because the presence of God was there manifested, or because the tables of the law were therein contained. —— *ἐν, with.* —— *καθὼς,* (so built) *as.* —— *ὁ λαλῶν, he who conversed,* i. e. Jehovah. —— *τύπον, pattern.*

Vs. 45, 46. *διαδεξάμενοι* (sc. *σκηνήν*), *having received by succession.* *διὰ* in composition often denotes *through a series* or *succession,* as here, of ancestors. —— *οἱ πατέρες ἡμῶν,* i. e. the children of those who perished in the wilderness. —— *μετὰ Ἰησοῦ* (i. e. Joshua) is to be constructed immediately after *οἱ πατέρες ἡμῶν.* —— *ἐν* (= *εἰς*) . . . . *ἐθνῶν, into the possession of* (i. e. the country possessed by) *the Gentiles,* viz. into Canaan. For the construction of *ἐν* a preposition of rest, after *εἰσήγαγον* a verb of motion, cf. K. § 300. 3. a. In such a case the predominant idea is that of rest in the place spoken of. Some render *ἐν τῇ κατασχέσει, while they were taking possession of.* —— *ὧν* is put by attraction for *ἅ.* See N. on 1, 1. —— *ἀπὸ προσώπου, from the presence of = from.* —— *ἕως . . . . Δαυῒδ* is to be constructed with *ἐξῶσεν.* The Canaanites were not fully exterminated until the time of David —— *εὗρε, found,* i. e. obtained. —— *εὑρεῖν, to find = to prepare, build.* ——

τῷ θεῷ is the dat. commodi (see N. on 3, 20), as is also αὐτῷ in the next verse.

Vs. 47–50. δὲ is here strongly adversative. David desired to build the house, but permission to do this was given only to Solomon. —— ἀλλ', *nevertheless.* —— χειροποιήτοις, *made with hands.* ναοῖς is added in some MSS. —— μοι is used for the subjective genitive. —— ὑποπόδιον τῶν ποδῶν μου, *footstool of my feet*=*my footstool.* —— ποῖον οἶκον, *what house* suitable to the greatness and glory of the Most High. —— τόπος τῆς καταπαύσεώς μου=*my fixed abode.* —— ἡ χείρ. See N. on 4, 28.

Vs. 51–53. The abruptness with which Stephen breaks off from the thread of his discourse, and the sharpness of his reproof, show that he was interrupted in his speech, or that there were such signs of impatience as to render it useless to proceed further in his argument. —— σκληροτράχηλοι, *stiff-necked.* The metaphor is taken from refractory oxen which refuse to submit to the yoke. —— ἀπερίτμητοι . . . . ὠσίν, *uncircumcised in heart and ears,* i. e. covered over with the ἀκροβυστία of sin, so as to be insensible to every truth. —— τῇ καρδίᾳ shows in what respect ἀπερίτμητοι is to be taken. S. § 206. 2. —— ὑμεῖς ἀεὶ—ἀντιπίπτετε, *you continually resist;* literally, *fall against.* —— καὶ=οὕτως. —— τίνα . . . . ὑμῶν, *which of the prophets have not your fathers persecuted*=all the prophets have been persecuted by your fathers. The assertion is to be taken in a general sense. —— τοῦ δικαίου, *the Just,* i. e. the Messiah. See N. on 3, 14. —— προδόται. The guilt of Judas attached itself also to those who set him on to betray Christ. —— εἰς διαταγὰς ἀγγέλων, *in conformity with the arrangements* (=ranks disposed in order) *of angels,* i. e. through the instrumentality of angels (cf. Gal. 3, 19; Heb. 2, 2), or perhaps, as Doddridge thinks, through ranks of angels, that graced the solemnity of the occasion with their presence. Winer (§ 45. 1) says that εἰς διαταγὰς=ἐν διαταγαῖς, but this does not remove the obscurity of the passage. —— ἐφυλάξατε. This abrupt termination shows that the interruptions, which began at v. 51, had now

assumed so violent a character as to hinder the speaker from proceeding any further.

Vs. 54–56. *διεπρίοντο ταῖς καρδίαις.* Cf. N. on 5, 33. —— *ἔβρυχον.* Cf. Hom. Il. 13, 393; 16, 486. —— *δόξαν,* i. e. the Shechinah. —— *θεωρῶ* shows that Stephen really saw what he is said to have seen. —— *ἑστῶτα.* Our Saviour is usually represented as sitting at the right hand of God. Some expositors remark that he now stood, to indicate his purpose to render support and assistance to his servant.

Vs. 57, 58. *συνέσχον τὰ ὦτα.* Bloomf. thinks that an absolute stoppage of ears is not here meant, but a drawing together of the outward extremities, as a symbol of their abhorrence of the things spoken. —— *ἔξω τῆς πόλεως.* Stephen was removed without the walls, as an accursed person whose death would pollute the city. Cf. Levit. 24, 14; Numb. 15, 35, 36. —— *οἱ μάρτυρες.* Cf. 6, 13. —— *ἀπέθεντο.* As the witnesses were required by law (cf. Deut. 17, 7) to commence the work of punishment, they disencumbered themselves of their outer garments, in order to give their arms full play in casting the stones, which in such cases were often quite large.

Vs. 59, 60. *ἐλιθοβόλουν.* This verb is repeated from the preceding verse, either to denote the completion of the act, of which, the verb in its first use signified the commencement; or what is more probable, it marks the resumption of the narrative, which was interrupted by what was said about the witnesses. —— *κύριε . . . . μου.* Stephen is supposed to have spoken these words as the witnesses were taking off their clothes in order to stone him. When stricken first by the stones, he fell upon his knees and uttered the prayer for the forgiveness of his murderers, *κύριε . . . . ταύτην, Lord, place not against them* (i. e. impute not to them) *this sin.* —— *ἐκοιμήθη, he fell asleep,* a most beautiful euphemism for *he expired*

CHAPTER VIII.

V. 1. *συνευδοκῶν*. He doubtless animated the executioners by words and gestures. Some critics think that this sentence belongs to the close of the preceding chapter. —— *ἐγένετο δὲ ἐν ἐκείνῃ κ. τ. λ.* These words properly to come after v. 2. —— *πάντες* is not to be taken here in an unlimited sense, as doubtless many believers of the lower classes of society were permitted to remain unmolested. —— *πλὴν τῶν ἀποστόλων*. Encouraged by their success in putting Stephen out of the way, the Sanhedrim now began a more general persecution. While many fled to avoid imprisonment and death, the apostles remained in Jerusalem, to strengthen and encourage their brethren, and to evince in themselves that courage and confidence in God, which became the founders and leaders of the infant church.

Vs. 2–4. *συνεκόμησαν, carried forth* for burial. This verb is primarily used of gathering the fruits of the field. It will readily be seen how this use would be transferred to the gathering in of one to the assembly of the dead. Cf. Soph. Ajax 1047; Job 5, 26. —— *ἄνδρες εὐλαβεῖς*. See N. on 2, 5. —— *κοπετόν, lamentation* such as is accompanied by beating the breast, which was done by the Jews in case of violent grief. —— *ἐλυμαίνετο, made havoc;* literally, *ravaged* as a wild beast, or *spoiled* as when one defiles or damages a thing, the word being used both of beasts and persons. —— *σύρων, dragging* before the magistrates.

Vs. 5–7. *Φίλιππος*, the deacon. Cf. Acts 6, 5. —— *εἰς πόλιν τῆς Σαμαρείας*, i. e. the city Samaria, which was then called *Sebaste* in honor of Augustus. —— *προσεῖχον* (sc. *τὸν νοῦν*), *attended to.* —— *ἐν τῷ ἀκούειν αὐτούς, while they heard, on their hearing.* *ἐν* here denotes time. Cf. K. § 289. 1. (2). —— *πολλῶν γὰρ τῶν ἐχόντων κ. τ. λ.* Kuin. constructs thus: *πνεύματα γὰρ ἀκάθαρτα* (*ἐκ*) *πολλῶν τῶν ἐχόντων*

(αὐτά), βοῶντα μεγάλῃ φωνῇ ἐξήρχετο. It would be a more natural construction to make πολλῶν τῶν ἐχόντων depend on ἐξήρχετο. Cf. 16, 39.

VS. 9–13. ἐξιστῶν, *astonishing;* literally, *making them beside themselves.* —— τινὰ—μέγαν, *some great one.* See N. on 5, 36. —— ἀπὸ μικροῦ ἕως μεγάλου, *from the least to the greatest*=*of every age and condition.* —— οὗτος .... μεγάλη, *this is the mighty power of God;* literally, *this is the power of God* (viz.) *that which is great.* καλουμένη=*being regarded, being.* —— τὰ .... θεοῦ, i. e. the doctrines and duties of the religion of Christ. —— τοῦ ὀνόματος. See N. on 3, 16. —— Σίμων καὶ αὐτός, *Simon himself also.* Cf. S. § 160. 4. b. —— ἦν προσκαρτερῶν. See N. on 1, 13.

VS. 14–19. δέδεκται has a middle signification. —— ἡ Σαμάρεια, i. e. the Samaritans. —— ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός. A preposition in composition is often followed by the same preposition with its case. —— βεβαπτισμένοι ὑπῆρχον. See N. on ἦσαν καταμένοντες, 1, 13. —— ἐλάμβανον, sc. ἐκεῖνοι referring to αὐτούς. —— προσήνεγκεν αὐτοῖς χρήματα (*money*). From this attempt of Simon Magus to purchase the gift of the Holy Spirit, the word *simony* is used to denote traffic in ecclesiastical offices and preferments. —— κἀμοί (i. e. καί μοι), *to me also.* —— ᾧ ἐάν, *whomsoever.* The particle ἐὰν after relative pronouns stands for ἄν, and gives to them an indefiniteness of idea expressed in English by *ever* or *soever.* Cf. Jelf's Kuhn. § 828. 2.

VS. 20–24. τὸ ἀργύριον .... ἀπώλειαν, *let thy money go to destruction with thee.* This is not an imprecation, since in v. 22 the apostle exhorts him to repent, but is indicative of the abhorrence with which he regarded the proposal of Simon. —— τὴν δωρεὰν τοῦ θεοῦ=τὴν δωρεὰν τοῦ ἁγίου πνεύματος. Cf. 2, 38. —— ἐν τῷ λόγῳ, *in this thing,* i. e. in the religion of Christ and its attendant blessings. —— καρδία σου οὐκ ἔστιν εὐθεῖα, *thy heart is not right,* i. e. your profession of Christianity is hypocritical. —— μετανόησον .... ταύτης (by constructio prægnans. See N. on 1, 9)=*repent and turn from this evil.* ——

εἰ ἄρα, *if perchance* The doubt is not to be referred to the readiness of God to forgive him in case he repented, but to the fact whether he would repent. —— εἰς χολὴν = ἐν χολῇ. —— χολὴν πικρίας, *gall of bitterness* = *very bitterness of sin, the most offensive state of wickedness.* The expression is very strong and forcible. —— ὁρῶ σε ὄντα = ὁρῶ ὅτι σὺ εἶ. S. § 225. 9. c. —— ὧν = ἐκείνων ἅ, of which the antecedent is the partitive genitive after μηδέν.

V. 25. μὲν in οἱ μὲν stands opposed to δὲ in v. 26. —— κώμας is here put for the inhabitants of the villages, and hence follows εὐηγγελίσαντο as accusative of person, a construction which the verb sometimes takes. Cf. 16, 10; Luke 3, 18; Gal. 1, 9; 1 Pet. 1, 12. —— εὐηγγελίσαντο on their way to Jerusalem.

Vs. 26–28. καταβαίνουσαν, *leading down.* With similar usage we speak of a way *leading* to or from a place. —— Γάζαν, *Gaza.* This town was situated about 60 miles S. W. of Jerusalem. —— αὕτη (= ἡ) refers to τὴν ὁδόν. Some refer it to Γάζα because it is the nearest subject. But cf. 4, 11, where the pronoun οὗτος evidently refers to the more remote noun Ἰησοῦ Χριστοῦ. The words αὕτη ἐστὶν ἔρημος are those of Luke and not of the angel. —— ἔρημος is not to be taken in an absolute sense, but as signifying, *sparsely populated.* Such a road would be preferred by persons, who, like the eunuch, wished to read and meditate while travelling. —— ὃς .... αὐτῆς. He was treasurer to the queen, and a proselyte, as is evident from his visit to Jerusalem for devotional purposes (cf. ὃς .... Ἱερουσαλήμ), and his reading the Jewish Scriptures while journeying. —— ἦν ὑποστρέφων, *was returning* from Jerusalem. —— ἅρματος is used here of a pleasure or travelling-carriage, and not of a war-chariot.

Vs. 30, 31. ἄραγε, *whether indeed?* —— ἃ = ἐκεῖνα ἅ. See N. on 1, 1. —— Kuin. finds an elegant paronomasia in γινώσκεις and ἀναγινώσκεις. —— γὰρ implies an ellipsis: (certainly not) *for how can I,* etc —— ὁδηγήσῃ. This verb is tropically employed in the sense of *to*

teach, to instruct, its etymological signification being *to guide, to conduct* through an unknown way.

Vs. 32, 33. περιοχὴ is the predicate and αὕτη is the subject. This passage is quoted from the Septuagint version of Isa. 53, 7, 8. —— ἡ κρίσις αὐτοῦ ἤρθη, *his judgment was taken away*, i. e. he was deprived of a just trial and judgment. Some translate: *by an oppressive judgment he was cut off.* Bloomf. thinks that the translation of the LXX. is defective, and that the Hebrew original should be rendered: "so he opened not his mouth under his oppression. From judgment was he hurried off [to death]." —— τὴν . . . . διηγήσεται. Dr. Robinson in his Lex. N. T. renders this passage, *who shall declare his posterity*, i. e. the number of his followers. Some render γενεάν, *manner of life*, from the Jewish custom of making proclamation before the execution of a criminal, that if any one knew any thing concerning his innocence, he should come forward and declare it. This explanation is far-fetched and repugnant to the obvious meaning of γενεάν. Another class of interpreters take this word in the sense of *generation* (i. e. men of those times), and suppose that reference is had to their wickedness: *who can describe the wickedness of the men of his age* in putting him to death. This appears to me the best interpretation of the passage, and harmonizes with the following clause ὅτι . . . . αὐτοῦ, which refers to his violent and unmerited death.

Vs. 34, 35. ἀποκριθεὶς is to be referred to the question proposed by Philip in v. 30. —— δέομαί σου. S. § 200. 3. —— περὶ ἑτέρου. The preposition is repeated in consequence of the disjunctive ἤ, which makes the pronouns antithetic. —— ἀρξάμενος . . . . ταύτης, i. e. making the passage referred to, the theme of his remarks.

Vs. 36, 37. κατά, *along*. —— ἐπί τι ὕδωρ. This was probably some branch of the Eschol, or as Bloomf. suggests, a pool formed by some bend of the Eschol itself. —— ἰδού, ὕδωρ, *behold! water*. There is an ellipsis of ἐστι in this expression. —— τί κωλύει με, *what hinders me* = *why should I not*. —— εἶπε δὲ ὁ Φίλιππος . . . . Χριστόν. This verse

is wanting in several of the best MSS., and is therefore bracketed as doubtful. Its genuineness, however, is recognized by Irenæus, Tertullian, and other primitive writers. Cf. Trollope's note. —— τὸν Ἰησοῦν Χριστόν, *Jesus Christ.* In this phrase *Christ* is a proper name.

Vs. 38. 39. στῆναι, *to stand* = *to be stopped.* —— ἀμφότεροι is repeated in ὅ,τε Φίλιππος καὶ ὁ εὐνοῦχος. —— ἥρπασε, *snatched away,* i. e. the Spirit caused him to depart suddenly. Nothing miraculous is intended by the expression. —— οὐκ—οὐκέτι, *no more.* The reason why the eunuch saw Philip no more, is given in the next clause: *for he went on his way* (homeward) *rejoicing,* and did not return again to Palestine. χαίρων denotes manner, and ὁδὸν is the accusative of the abstract notion of the verb. S. § 181. 2.

V. 40. εἰς gives to εὑρέθη the pregnant sense, *came to Azotus and was there found* (i. e. met with). See N. on 1, 9. Azotus was the ancient Ashdod, one of the five chief cities of the Philistines. It lay on the sea-coast between Joppa and Gaza. —— τὰς πόλεις depends on διερχόμενος, and refers to the cities between Azotus and Cæsarea, such as Joppa, Lydda, etc.

CHAPTER IX.

Vs. 1, 2. ἔτι, *yet,* i. e. from the time of the martyrdom of Stephen. —— ἐμπνέων ἀπειλῆς καὶ φόνου, *breathing threatening and slaughter.* The expression is usually referred to the fact, that when men are under the influence of strong emotions, they breathe with quickness and vehemence, and hence, in metaphorical language, they are said to breathe out anger, rage, threats, defiance, or whatever passion or feeling has taken possession of their breasts. Cf. Odyss. 22. 203; Il. 2. 536. See also Milton's Paradise Lost, Book 2, 697:

> "———— and breathest defiance here, and scorn,
> Where I reign king ——— ———— ——."

ἀπειλῆς and *φόνου* are genitives of source; literally, *breathing from* or *of threatening and slaughter* (cf. K. § 273. 5. d; Mt. § 376; S. § 197. 2), the person spoken of being considered so full of the thing expressed in the genitive, that his very breath partook of its quality. The shade of thought thus imparted to the expression, is not inconsistent with the general sense usually given to it, which is referred to in the former part of the note. —— *τῷ ἀρχιερεῖ*, i. e. Caiaphas. If their chronology is true, who date the apostle's conversion A. D. 37, it was Theophilus the son of Ananus, who was high priest at this time. —— *ἐπιστολάς*, *letters* credential and plenipotentiary. —— *εἰς* is here followed by the accusative of place, in the sense *to be carried to*; *πρός*, by the accusative of person (*τὰς συναγωγὰς* = *the assemblies* convened in the synagogues), in the sense of *to be delivered to*. —— *τῆς ὁδοῦ*, *of that sect*, i. e. Christians. This use of *ὁδὸς* is quite frequent.

Vs. 3–6. *περιήστραψεν*, *flashed around* (like lightning), *shone brightly around*. —— *φῶς*. This light was occasioned by the rays of glory which proceeded from the form of Jesus. —— *φωνήν*, not thunder as Kuin. thinks, but an articulate voice. See N. on v. 7. —— *σκληρὸν .... λακτίζειν* is a proverbial phrase drawn from oxen, which would suffer the more pain should they kick against the goads with which they were driven. —— *λαληθήσεται*. The subject is *τί σε δεῖ ποιεῖν*.

Vs. 7–9. *εἱστήκεισαν*. The verb *ἵστημι*, when joined with an adjective or participle, has oftentimes the signification of *εἶναι*, only more emphatic. —— *ἐνεοί*, *dumb* with amazement. —— *μηδένα δὲ θεωροῦντες*. This shows that the *φωνὴ* was not thunder, for in that case, they could not have expected to see any person. —— *οὐδένα ἔβλεπε*, *he saw no one*, neither the person who addressed him, nor his companions. That his blindness was not amaurosis is evident from the suddenness of his cure, and the scales which fell from his eyes. Cf. vs. 17, 18. —— *ἡμέρας*. S. § 186. 2. —— *οὐκ .... ἔπιεν* is not, I think, to be taken of entire abstinence from food, but of eating and drinking comparatively nothing.

Vs. 10–12. *ὀνόματι*. See N. on *γένει*, 4, 36. —— *ἰδοὺ ἐγώ*, *κύριε*

is put by a Hebraism for an affirmative adverb. —— ἰδοὺ γὰρ προσεύχεται reveals to Ananias the spiritual condition of Saul, and εἶδεν ἐν ὁράματι κ. τ. λ., that Saul was notified of his coming. It is erroneous therefore to make προσεύχεται καὶ = προσευχόμενος as is done by some critics. —— ὁ κύριος, i. e. Christ. —— εὐθεῖαν, *Straight*. This street has continued under the same name to the present day. It runs in a direct line from the eastern to the western gate, a distance of about three miles. —— Σαῦλον. Supply ἄνδρα. —— Ταρσέα, *a Tarsean*. Tarsus was the capital of Cilicia, situated on the banks of the Cydnus, which flowed through the midst of it. As a seat of learning, it ranked with Athens and Alexandria. —— ἄνδρα ὀνόματι Ἀνανίαν. The proper name is put for the pronoun σέ, in order to express more distinctly the vision as it was seen by Saul.

Vs. 13–16. ἀκήκοα is 2 perf. of ἀκούω. —— πολλῶν, sc. ἀνθρώπων. —— τοῖς ἁγίοις, *the saints*, i. e. Christians. —— ὧδε in Damascus. —— δῆσαι depends on ἐξουσίαν, as an adnominal genitive. S. § 222. 2. —— τοὺς . . . . σου, i. e. thy disciples. —— ἐκλογῆς is the genitive of quality, and is to be translated as an adjective in agreement with σκεῦος, *a chosen vessel* (= a selected instrument). Cf. Butt. § 123. N. 4. —— τοῦ βαστάσαι denotes the purpose of σκεῦος ἐκλογῆς, and with ἐνώπιον (*in the presence of*), has the pregnant sense *to bear and make known*. See N. on 7, 45. Kuin. says that the metaphor employed in σκεῦος is continued in βαστάσαι. —— αὐτῷ is taken by some in the sense of ἐν αὐτῷ, but this is too forced to be admissible. —— ὅσα = τοσοῦτα ὅσα, of which the antecedent depends on ὑποδείξω.

Vs. 17, 18. εἰς τὴν οἰκίαν spoken of in v. 11. On the use of the article, cf. S. § 167. —— ᾗ ἤρχου, *in which you came*. —— ὅπως, *in order that*. See N. on 1, 18, 19. —— ὡσεὶ λεπίδες. Some take this expression to mean, that Saul's restoration to sight was as sudden and complete, as if his vision had been obscured by scales, which then fell from his eyes. It is more natural to suppose, that something had really formed upon his eyes, which, when removed in the miraculous way here

spoken of, appeared like scales. —— *ἀνέβλεψε, recovered his sight again* (ἀνα-).

Vs. 20–25. *ἐκήρυσσε τὸν Ἰησοῦν κ. τ. λ.*, i. e. *ἐκήρυσσε ὅτι Ἰησοῦς ἐστιν κ. τ. λ.* —— *εἰς τοῦτο* refers forward to *ἵνα . . . . ἀρχιερεῖς*, which it renders emphatic. —— *ἐνεδυναμοῦτο* in the Christian faith. —— *συμβιβάζων, demonstrating* by comparing the predictions of the Old Testament with their fulfilment in Christ. —— *ἡμέρας τε καὶ νυκτός*. S. § 196. In respect to the thing here spoken of, cf. 2 Cor. 11, 33. —— *διὰ τοῦ τείχους*, i. e. through an aperture in the wall. In 2 Cor. l. c. it is said to have been *διὰ θυρίδος, through a window* of the wall.

Vs. 26–28. *παραγενόμενος . . . . Ἱερουσαλήμ*. It appears from Gal. 1, 17, that Paul after his conversion went into Arabia, and thence returned again to Damascus, from which place he made his escape in the manner here related. On his leaving Damascus the second time, it would seem that he proceeded directly to Jerusalem. Cf. Gal. 1, 18. —— *καὶ* (before *πάντες*)=*but*. —— *μὴ πιστεύοντες*. It is somewha strange that the disciples in Jerusalem had received no tidings of Paul's conversion, although three years had passed since it took place. Trollope after Doddridge refers it to the uncertainty and irregularity of communication between remote places in those times, which would be increased, at this particular period, by the war between Herod and Aratas. —— *διηγήσατο* refers to Barnabas. Some erroneously refer it to Saul. —— *εἰσπορευόμενος καὶ ἐκπορευόμενος*. See N. on 1, 21. —— *ἦν — παρρησιαζόμενος*=*ἐπαῤῥησιάζετο* (see N. on 1, 13), and thus connects with *ἐλάλει* and *συνεζήτει* which follow.

V. 30. *ἐπιγνόντες*, sc. *τοῦτο*. —— *κατήγαγον, conducted him down*. *κατὰ* is employed with verbs, to denote direction from the interior to the sea-coast.

Vs. 31–34. *αἱ μὲν οὖν ἐκκλησίαι κ. τ. λ.* Either the persecution had spent its force, the principal members of the church having been driven into other lands, and one of the leading persecutors having been converted, or the civil commotions, resulting from the order of Caligula to set

up his statue in the temple at Jerusalem, and the approach of the army of Petronius, had turned off the attention of the Jews from the Christians to matters pertaining to their own safety. —— *διὰ πάντων* (sc. *τόπων*) is to be taken with *διερχόμενον*. —— *καί*, *also*. —— *ὀνόματι*. Cf. N. on v. 10. —— *Αἰνέαν*. His name denotes his Greek origin. —— *κατακείμενον ἐπὶ κραββάτῳ*, i. e. (as Bloomf. remarks) he was *bed-ridden*. —— *στρῶσον*, sc. *κράββατον*.

Vs. 36–38. *πλήρης ἀγαθῶν ἔργων*, *abounding in good works*. S. § 200. 3. —— *ὃν*=*ἅ*. See N. on 1, 1. —— *λούσαντες* for burial. The use of the masculine participle does not necessarily confine the action to men (S. § 157. 2), and we know that the office was in part at least performed by women. —— *μὴ ὀκνῆσαι*, *not to delay*. A vague hope perhaps was indulged by them, that Peter would be able to restore the dead body to life. —— *ἕως*, *unto*.

Vs. 39–43. *εἰς τὸ ὑπερῷον* where lay the dead body. —— *ἐποίει*, *used to make*. S. § 211. N. 10. —— *μετ' αὐτῶν οὖσα*, *while* (see N. on 1, 2) *she was with them*, i. e. while she was alive. —— *τοὺς ἁγίους*. See N. on v. 13. —— *ζῶσαν* is in the predicate. —— *γνωστὸν δὲ ἐγένετο*, *the thing was known*. "The nominative is omitted when any thing general and indefinite is expressed." S. § 152. 2. a. —— *παρά*, *with*= in the house with.

CHAPTER X.

Vs. 1, 2. *ἐκ σπείρης*, *belonging to the cohort*. —— *Ἰταλικῆς*. Its name would indicate that the cohort was composed, mainly, if not altogether, of native Italians. As Cornelius was one of its principal officers, it is not improbable that he belonged to one of the patrician families at Rome. —— *εὐσεβής*. See N. on *εὐλαβεῖς*, 2, 5. —— *τῷ λαῷ*. Cf. v. 22. —— *δεόμενος τοῦ θεοῦ*. See N. on 8, 34. —— *διαπαντός*, *continually*. S. § 135. 3.

Vs. 3, 4. *εἶδεν*. The subject is to be supplied from *ἀνὴρ—Κορνήλιος* v. 1. In some MSS. *ἦν* in v. 1 is omitted. —— *ἐν ὁράματι φανερῶς*, i. e. plainly and distinctly before his eyes. —— *ὥραν ἐννάτην*. See N. on 3, 1. —— *τί ἐστι, what is it?* = *what is your will?* —— *ἀνέβησαν εἰς μνημόσυνον, have come up as a remembrance* = to keep you in remembrance. *εἰς* here denotes object or purpose. Cf. K. § 220. 2 (3). a. —— *ἐνώπιον* is to be taken with *ἀνέβησαν*.

Vs. 5–7. *μετάπεμψαι, invite to come;* literally, *send for* (mid. voice). —— *ξενίζεται, is entertained* = *abides, tarries.* —— *ᾗ—οἰκία, whose house.* S. § 201. 5. —— *αὐτῷ* refers to Cornelius. —— *τῶν οἰκετῶν* and *τῶν προσκαρτερούντων* are partitive genitives.

Vs. 9–12. *ὁδοιπορούντων ἐκείνων* is a genitive absolute denoting time. —— *δῶμα*, i. e. *the house-top,* which was flat. This was the common place of retirement for devotional purposes. —— *γεύσασθαι*, sc. *τῆς τροφῆς*. —— *ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις, a trance fell upon him* = *he fell into a trance.* —— *θεωρεῖ τὸν οὐρανὸν ἀνεῳγμένον*, i. e. the heaven seemed to him to be opened. —— *ἀρχαῖς, extremities, corners.* —— *πάντα* = *various kinds.* —— *τοῦ οὐρανοῦ*, i. e. the air, where birds fly. The Jews used the word *οὐρανὸς* in three senses, (1) the atmospheric heaven, or the region below the firmament; (2) the firmament in which they supposed the sun, moon, and stars to be fixed; (3) the heaven above the firmament, or the upper heaven, where God abides.

Vs. 13–16. *θῦσον*. This verb literally signifies *to sacrifice,* but is often used in the simple sense *to kill.* —— *οὐδέποτε ἔφαγον πᾶν, I have never eaten any thing.* —— *κοινόν*, i. e. profane, unclean. The word is used in a ceremonious sense. —— *φωνή*. Repeat *ἐγένετο* from v. 13. —— *ἃ* = *ἐκεῖνα ἅ*, of which the antecedent depends on *κοίνου*. —— *ἐκαθάρισε* = *has declared to be clean.* —— For the use of *μή* with the imperative, cf. S. § 229. 2. —— *ἐπὶ τρίς, up to three times* = *three times.* The repetition served to impress the vision more distinctly on Peter's mind. *ἐπὶ* denotes the *terminus ad quem.* Meyer.

Vs 17, 18 *ἐν ἑαυτῷ διηπόρει, was greatly in doubt* (see N. on

2, 12) *in himself.* ἐν ἑαυτῷ is added to the verb for the sake of emphasis. —— ἂν εἴη, *might signify.* —— πυλῶνα, *the large gate* at the entrance of the house. —— φωνήσαντες is here used in the absolute sense of *crying out, calling aloud,* as when one wishes to arouse the inmates of a house.

Vs. 20–24. μηδὲν διακρινόμενος, *not hesitating, without hesitation.* —— ἐγὼ ἀπέσταλκα αὐτούς, *I have sent them.* ἐγὼ refers to τὸ πνεῦμα (v. 19), and furnishes another proof of the personality of the Holy Spirit. See N. on 5, 4. —— μαρτυρούμενος. See N. on 6, 3. —— ἐχρηματίσθη, *has been warned, admonished.* —— τῇ δὲ ἐπαύριον (sc. ἡμέρᾳ)—τῇ ἐπαύριον. The same day that Cornelius saw the vision, he sent messengers to Peter (v. 8); these persons reached Joppa the next day (v. 9); the day after, they set out on their return to Cornelius (v. 23), and the next day, they reached home (v. 24). —— τοὺς ἀναγκαίους φίλους, *intimate friends,* as distinguished from τοὺς συγγενεῖς, *relatives.*

Vs. 25–29. προσεκύνησεν. Cornelius prostrated himself before Peter as a divine messenger, a homage which the apostle prudently and piously declined. —— κἀγὼ αὐτός, *I myself also.* —— συνομιλῶν αὐτῷ, *talking with him* as they proceeded into the house. —— ἀθέμιτον agrees with κολλᾶσθαι and προσέρχεσθαι the subjects of ἐστιν. —— ἀλλοφύλῳ, *one of another tribe or race, a foreigner.* —— ἔδειξε, *has taught.* —— τίνι λόγῳ, *for what reason.*

Vs. 30–33. μέχρι ταύτης τῆς ὥρας, i. e. until the ninth hour, which was the time of the day in which the present conversation took place. —— ἐξαυτῆς, i. e. ἐξ αὐτῆς (sc. ὥρας).

Vs. 34–38. ἀνοίξας τὸ στόμα is a phrase used, when one is about to speak at length on a grave and important subject. —— ἐπ' ἀληθείας = ἀληθῶς. Cf. 12, 11. —— τὸν λόγον is repeated in the varied expression ῥῆμα, and is governed by οἴδατε. The repetition results from the parenthesis οὗτός ἐστι πάντων κύριος, which seems to have been thrown in by Peter, in order to show that Jesus Christ, as Lord of all, had power to bestow salvation upon whomsoever he pleased. —— διὰ Ἰησοῦ Χριστοῦ

is to be constructed with εὐαγγελιζόμενος. —— οἴδατε—Ἰησοῦν . . . . αὐτόν. The construction is put for οἴδατε ὡς ὁ θεὸς τὸν Ἰησοῦν ἔχρισε. The noun Ἰησοῦν is properly in epexegetical apposition with λόγον and ῥῆμα.

Vs. 39–43. ὃν = ὅ. See N. on 1, 1. —— ἀνεῖλον, sc. οἱ Ἰουδαῖοι. —— κρεμάσαντες denotes the manner, *by hanging*. Cf. K. § 312. 4. e. —— ξύλου. See N. on 5, 30. —— ἐμφανῆ γενέσθαι, *to be seen openly*. —— μάρτυσι depends on ἐμφανῆ. —— οἵτινες = *as those who* = *for we*. Cf. Mt. § 480. Obs. 3. —— ἡμῖν is in apposition with μάρτυσι. —— τούτῳ is the dat. commodi (cf. N. on 3, 20) after μαρτυροῦσιν. —— λαβεῖν has for its subject πάντα τὸν πιστεύοντα.

Vs. 44, 45. ἔτι . . . . Πέτρου, *while Peter was yet speaking*. S. § 226. —— οἱ ἐκ περιτομῆς = οἱ περιτετμημένοι. Cf. 11, 3.

Vs. 47, 48. κωλῦσαι—μή. With verbs of hindering, refusing, forbidding, and such others as contain a negative idea, μὴ is often added. Cf. K. § 318. 8; S. § 230. 3. —— τοῦ βαπτισθῆναι denotes the object or design of the preceding clause. —— ἡμεῖς. The verb is to be supplied from ἔλαβον. —— προσέταξέ τε αὐτοὺς βαπτισθῆναι. The apostles themselves very rarely administered baptism. —— ἡμέρας τινάς, *certain days* = some length of time.

CHAPTER XI.

V. 1. οἱ ὄντες κατὰ τὴν Ἰουδαίαν, *who were* (see N. on 1, 11) *in Judea*, i. e. who remained at Jerusalem, and had not fled from the persecution which arose after Stephen's death. Cf. N. on 8, 1. Meyer takes κατὰ in the sense of *throughout*, and τὴν Ἰουδαίαν for the land of Judea. —— ἐδέξαντο τὸν λόγον, i. e. had embraced the gospel.

Vs. 2, 3. ἀνέβη from Cæsarea. —— οἱ ἐκ περιτομῆς (see N. on 10, 45). As all of the converts at that time were from those who had been circumcised, οἱ ἐκ περιτομῆς refers to those who were strongly attached

to the Jewish rites and ceremonies. —— ἀκροβυστίαν ἔχοντας = ἐκ ἀκροβυστίᾳ ὄντας, *being uncircumcised.* —— εἰσῆλθες καὶ συνέφαγες αὐτοῖς denotes great intimacy with the persons spoken of.

V. 4. ἀρξάμενος—ἐξετίθετο = ἤρξατο ἐκτιθέναι (*to narrate*). This redundancy of expression is quite common in the sacred writings.

Vs. 12–14. οἱ ἓξ ἀδελφοί. The article is here used δεικτικῶς (see N. on 2, 7), the brethren either being present on this occasion, or if absent, being well known to the apostles and brethren in Judea. The former is the more probable supposition. —— διακρινόμενον properly belongs to μοι, but conforms in case to the omitted subject of συνελθεῖν. This construction promotes emphasis. Cf. Mt. § 536; S. § 222. 3. a. —— τὸν ἄγγελον. Cf. 10, 3, 22. The article is employed when the noun has been previously spoken of. S. § 167. —— ἐν οἷς, *by which*, i. e. by the subject of which, viz. Jesus Christ.

Vs. 15–18. ἄρξασθαι, in ἐν δὲ .... λαλεῖν, is not to be taken in its strictest sense, for Peter probably spake some minutes before the descent of the Holy Ghost. He was, however, comparatively in the commencement of his address when the thing took place. —— ὥσπερ .... ἡμᾶς, i. e. without the imposition of hands. It is unnecessary with Doddridge and others to suppose, that there was a reappearance of the cloven tongues of fire. The same effect, however, was produced as marked the descent of the Spirit on the Apostles. Cf. 10, 46. —— ἐν ἀρχῇ, i. e. upon the day of Pentecost. —— ἐμνήσθην τοῦ ῥήματος (S. § 192. 1). Cf. 1, 5. —— εἰ οὖν, *since then, inasmuch then as.* —— πιστεύσασιν is to be referred to αὐτοῖς, i. e. to Cornelius and his family. —— ἐγὼ δὲ τίς ἤμην, i. e. τίς ἤμην ἐγώ. This transposition of τίς is quite common. δὲ = *then.* —— δυνατὸς = ὥστε δυνατὸς εἶναι. Bloomf. —— ἡσύχασαν from their cavilling. —— ἄραγε, *so then.* —— τὴν μετάνοιαν—εἰς ζωήν, *repentance unto life*, i. e. repentance which through the grace of God prepares the soul for everlasting life. —— ἔδωκεν, "God is said to *give* what he enables men to acquire." Trollope.

Vs. 19–21. The preaching and progress of the gospel among the

Gentiles constitute, henceforward, the principal theme of the narration. —— *οἱ μὲν οὖν διασπαρέντες κ. τ. λ.* Cf. 8, 1. —— *ἀπό, on account of.* —— *ἐπὶ Στεφάνῳ*, i. e. after the death of Stephen. *ἐπὶ* is sometimes used to denote a succession of events. K. § 296. II. 1. b. Cf. Xen. Cyr. II. 3. § 7, *ἀνέστη ἐπ' αὐτῷ Φεραύλας, after him Pheraulas rose up.* —— *Φοινίκης καὶ Κύπρου.* Places that are well known, or the situation of which is clearly designated on the map prefixed to this volume, will be passed by unnoticed in these notes. —— *Ἀντιόχειαν, Antioch* the capital of Syria, was situated on the river Orontes. It was founded by Seleucus Nicanor, and called after the name of his father Antiochus. —— *τοὺς Ἕλληνας*, which is the most approved reading, refers to the Gentiles, and not to the Hellenistic Jews, which the rival reading *Ἑλληνιστὰς* would signify. Here, as Doddridge remarks, we have the first account of preaching the gospel to the idolatrous Gentiles, since *τοὺς Ἕλληνας* cannot well be limited to the worshippers of the true God. —— *χεὶρ κυρίου.* See N. on 4, 28. —— *πολὺς = μέγας.* —— *εἰς τὰ ὦτα* is regarded by Kuin. and some others as redundant, but it is better to refer it to the secrecy with which this intelligence was communicated to the church in Jerusalem, which, as Trollope remarks, was rendered necessary by the persecution which was then raging.

Vs. 23, 24. *τὴν χάριν τοῦ θεοῦ* manifested in this increase of the church. —— *τῇ προθέσει, with steadfast purpose.* —— *προσμένειν τῷ κυρίῳ, to remain faithful to the Lord.* —— *ὅτι* introduces the ground of this pious zeal of Barnabas, and not, as some think, the cause why he was sent to Antioch. —— *ὄχλος ἱκανός, a great multitude.*

Vs. 25, 26. *ἀναζητῆσαι Σαῦλον.* Saul was well known to Barnabas (cf. 9, 27, 29), and his peculiar gifts qualified him for laboring in this great city. It will be remembered that Paul had fled to Tarsus in consequence of the persecution, which had been stirred up against him at Jerusalem. Cf. 9, 30. —— *εὑρὼν αὐτόν, when he had found him.* Cf. N. on 1, 2. —— *συναχθῆναι ἐν τῇ ἐκκλησίᾳ*, "*were associated* (as colleagues) *in the congregation.*" Bloomf. There is no objection, however,

to the usual translation of this passage. —— *χρηματίσαι.* According to the later Greek usage, this verb signifies what is equivalent to doing business *under a name.* Hence it signifies *to take a name, to be named,* the name being in apposition. Cf. Rob. Lex. N. T. sub voce. —— *Χριστιανοὺς* is the predicate. Cf. S. § 185. N. 1. This name, probably, was first given them by others, if not as a term of derision, yet as a distinctive appellation, but it was so appropriate, that i soon came into use among themselves.

Vs. 28–30. *τὴν οἰκουμένην* does not refer here to the whole Roman empire, much less to the whole inhabitable world, but to Judea only. —— *καθὼς ηὐπορεῖτό τις, as each one had means.* *χρημάτων* is usually supplied, but the verb may be taken absolutely. For the augment cf. S. § 95. 2. —— *ἕκαστος* has a collective signification, and hence takes a plural verb. In such cases, the pronoun may be regarded as in partitive apposition with the subject of the verb. Cf. S. § 150. N. 3. See also N. on 2, 6. —— *εἰς διακονίαν, for the relief,* depends on *πέμψαι.* —— *ἀποστείλαντες,* sc. *τὴν διακονίαν* from the preceding verse. —— *πρεσβυτέρους, elders* or *presbyters,* to whom was committed the care and government of the individual churches. Cf. Rob. Lex. N. T. —— *Βαρνάβα* is the Doric genitive of *Βαρνάβας.* S. § 44.

CHAPTER XII.

Vs. 1–3. *κατ' ἐκεῖνον δὲ τὸν καιρόν,* i. e. the time when Barnabas and Saul visited Jerusalem. —— *ἐπέβαλεν—τὰς χεῖρας* (=*endeavored, took in hand*) *κακῶσαί τινας*=*ἐπέβαλεν τὰς χεῖρας ἐπί τινας ὥστε κακῶσαι αὐτούς.* Rob. Lex. N. T. sub voce *ἐπιβάλλω.* —— *Ἡρώδης,* i. e. Herod Agrippa, grandson of Herod the Great. —— *ἀνεῖλε—μαχαίρᾳ.* The Roman procurators, among whom Herod, as holding office under the Roman emperor, may be classed, had the power of life and death

It is probable that James suffered decapitation, although beheading was sanctioned by the Mosaic law. Cf. Jahn's Bib. Arch. § 257. —— τοῖς Ἰουδαίοις refers to the Jewish people, and not to the Sanhedrim alone. —— προσέθετο συλλαβεῖν, *he proceeded to apprehend*=*he next apprehended*. This Hebraistic mode of expression denotes repetition, or the sequence of events.

Vs. 4–7. τῶν ἀζύμων, *of unleavened bread*, i. e. of the Paschal feast. —— τέσσαρσι τετραδίοις, *four quaternions*, i. e. four detachments of soldiers consisting of four men each, two of whom kept watch over Peter in prison, and two guarded the doors. Each quaternion took a nightly watch of three hours. —— ἀναγαγεῖν, *to bring him forth* for trial and subsequent execution. —— οὖν, *so then*. —— ἐκτενής, *intense, earnest*. The word is literally applied to the tension of a rope, and hence is tropically used to denote intense and protracted mental exercises. —— ἦν—γινομένη has the sense *was made*, and hence is followed by the genitive with ὑπό. —— προάγειν, sc. τῷ λαῷ. Cf. v. 4. —— τῇ νυκτὶ ἐκείνῃ, i. e. the night before the day in which he was to be tried and executed. —— δεδεμένος (perf. pass. part. of δέω) ἁλύσεσι δυσί, Peter was bound to each of the soldiers, so that the least movement on his part to free himself from the chains, would awaken his guard. In order to render his chance of escape still more hopeless, two of his keepers were stationed at the doors (see N. on v. 10), to prevent any ingress of his friends, or any egress on his part. —— οἰκήματι is put euphemistically for δεσμωτηρίῳ. —— ἀνάστα is the imperative 2 aor. act. for ἀνάστηθι. S. § 126. N. 4.

V. 10. φυλακὴν is here used of the persons keeping guard. One of the soldiers kept guard at the door of Peter's cell, and constituted what is called here, in reference to one going out of the prison, the πρώτη φυλακή. The other, keeping guard at the door leading into the court of the prison, became the δευτέρα φυλακή. —— τὴν πύλην τὴν σιδηρᾶν. This iron gate was probably the one leading (φέρουσαν) from

the court into the city. —— αὐτομάτη may be rendered adverbially, *of its own accord, spontaneously*. Cf. Butt. § 123. N. 3.

Vs. 11, 12. γενόμενος ἐν ἑαυτῷ. Cf. Xen. Anab. I. 5. § 17. —— προσδοκίας is put by metonomy for the thing expected, viz. the death of Peter. —— συνιδών, *reflecting* on his situation. Some render this word, *having come to himself*. But that idea has been expressed in γενόμενος ἐν ἑαυτῷ (v. 11). —— Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου. He accompanied Barnabas and Paul in their missionary travels, and was probably the one who wrote the gospel bearing his name. —— ἐξελθὼν from Jerusalem. —— προσευχόμενοι for the deliverance of Peter.

Vs. 13–17. τὴν θύραν τοῦ πυλῶνος, *the door of the porch*, i. e. the outer door, as opposed to the inner one leading from the court into the house. —— ὑπακοῦσαι, *to listen* and reply to the knocking. —— ἐπιγνοῦσα, *having recognized*. —— ἀπὸ τῆς χαρᾶς, *through joy*. The effect on the damsel of this sudden and excessive joy was very natural. The reply of those within to her statement, μαίνῃ, *thou art mad*, is to be attributed in like manner to the effect of this joyful and overwhelming surprise. —— διϊσχυρίζετο οὕτως ἔχειν, *vehemently affirmed it to be so*. ἔχω with an adverb is often to be translated in the sense of *to be circumstanced, to be*. Cf. Butt. § 130. N. 2; Mt. § 496. —— ὁ ἄγγελος αὐτοῦ ἐστιν. It was a doctrine of the Pharisees, that to every individual an angel was assigned, who sometimes made his appearance. —— κρούων, sc. τὴν θύραν, elicited from v. 13. —— σιγᾶν denotes the purpose of κατασείσας. Peter enjoined silence in order that the Jews in the vicinity might not be aroused, and also that he might recount the particulars of his wondrous deliverance. —— Ἰακώβῳ, i. e. James the Less, so called to distinguish him from James the son of Zebedee, who had just been slain by Herod. Cf. v. 2. —— εἰς ἕτερον τόπον. Some have thought by a comparison of Gal. 2, 11, that Antioch was the place to which Peter retired.

Vs. 18, 19. γενομένης δὲ ἡμέρας, *when it was day*, or *as soon as it was day*. —— οὐκ ὀλίγος, *no small*, by litotes for *very great*. —— τί

ἄρα ὁ Πέτρος ἐγένετο, *what had become of Peter;* literally, *what Peter was become.* —— ἀπαχθῆναι, sc. ἐπὶ θανάτῳ. —— διέτριβεν, *sojourned, abode,* is taken absolutely.

Vs. 20–23. πρὸς being a preposition of motion gives to παρῆσαν the sense, *came.* See N. on 1, 9. —— τὸν ἐπὶ τοῦ κοιτῶνος, *who was over the bed-chamber,* i. e. the chamberlain. —— ἀπὸ τῆς βασιλικῆς, sc. χώρας. —— ἐνδυσάμενος ἐσθῆτα βασιλικήν, *being arrayed in royal apparel.* For the construction, cf. S. § 184. 1. —— βήματος (from βαίνω), *an elevated seat* (to which one ascends by steps), *a throne.* —— ἀνθ' ὧν (=ἀντὶ τούτου ὅτι), *because that.*

Vs. 24–25. δὲ in ὁ δὲ is strongly adversative as it contrasts the prosperity of the church with the awful fate of Herod. —— ὑπέστρεψαν to Antioch. —— τὴν διακονίαν. Cf. 11. 30.

CHAPTER XIII.

Vs. 1–3. οὖσαν, sc. ἐκεῖ. —— προφῆται is to be taken in the sense of *religious teachers.* —— δὴ imparts vivacity and emphasis to ἀφορίσατε. Cf. Mt. § 603. —— ὃ προσκέκλημαι = πρὸς ὃ κέκλημαι. S. § 233. —— ἀπέλυσαν, sc. αὐτούς.

Vs. 4, 5. οὗτοι refers to the persons mentioned in v. 2. —— Σελεύκειαν, *Seleucia,* so called from its founder Seleucus Nicanor, was situated upon the sea-coast near the mouth of the Orontes, whence it was designated, *Seleucia by the sea.* —— ἀπέπλευσαν, *sailed away.* —— γενόμενοι, *while they were.* See N. on 1, 2. —— Σαλαμῖνι, *Salamis,* was on the south-eastern extremity of Cyprus, and is supposed to have been built by Teucer after the Trojan war. It was subsequently called *Constantia,* and later still *Famagusta.* —— ὑπηρέτην is in epexegetical apposition with Ἰωάννην. There was need of an attendant or private secretary, to assist the apostles in the arrangements and services of their tour.

Vs. 6–8. Πάφου, *Paphos*, was situated on the western extremity of he island, and celebrated for its temple of Venus. —— σὺν is here used in the sense of companionship. —— ἀνδρὶ συνετῷ, *a man of ability, an intelligent man*. —— οὗτος refers to Sergius Paulus. —— ὁ μάγος is explanatory of Ἐλύμας, the word τουτέστιν being omitted. —— οὕτω refers to the explanation of the name just given, and γὰρ serves to introduce this explanatory and parenthetic clause. —— ζητῶν denotes the manner in which Elymas withstood Saul and Barnabas. —— ἀπὸ τῆς πίστεως, i. e. from the exercise of faith in Christ.

Vs. 9–12. ὁ καὶ Παῦλος, sc. λεγόμενος. This name was evidently bestowed upon Paul, as a token of respect for his illustrious convert, and perhaps for Paul as the instrument of his conversion. The blindness with which Elymas was struck, tended to heighten the fame of the whole transaction. —— δόλου. S. § 200. 3. —— παύσῃ διαστρέφων. See N. on παύεται λαλῶν, 6, 13. —— τὰς ὁδούς, *the ways*, i. e. the counsels or modes of the divine administration. —— χεὶρ κυρίου ἐπὶ σὲ (sc. ἐστι), *the hand of the Lord is upon thee* for punishment. —— μὴ βλέπων τὸν ἥλιον. The affirmative is frequently strengthened by a denial of its contrary. —— ἄχρι καιροῦ, *for a certain season*. Cf. Luke 4, 13. —— τῇ διδαχῇ τοῦ κυρίου, i. e. the doctrine respecting Jesus Christ.

V. 13. ἀναχθέντες, *having set sail*. τῇ νηΐ may be supplied. Cf. ἀνήχθημεν ἐν πλοίῳ. 28, 11. —— οἱ περὶ Παῦλον=*Paul and his companions*. S. § 168. 2. —— Πέργην τῆς Παμφυλίας, *Perga of* (=belonging to) *Pamphylia*. "Where the place is designated by mentioning both the country and the town, the former as the whole may be put in the genitive." Crosby, § 361. R. Cf. Mt. § 321. 6. —— Ἰωάννης δὲ ἀποχωρήσας κ. τ. λ. Cf. 15, 38.

Vs. 14, 15. Ἀντιόχειαν τῆς Πισιδίας. See N. on v. 13. Seleucus Nicanor founded this city, and named it, as he did the one in Syria (cf. 11, 19), after his father Antiochus. —— τῶν σαββάτων. The plural is here put for the singular. —— ἐκάθισαν, *sat down*, probably, in the

seat occupied by teachers, or such as expected to address the people. —— *τοῦ νόμου* refers to the five books of Moses, and *τῶν προφητῶν*, to the prophetic parts of the Old Testament, including also the historical books. —— *ἀπέστειλαν*, sc. *ὑπηρέτας*. See N. on 5, 21. —— *παρακλήσεως* limits *λόγος*.

Vs. 16–18. *οἱ φοβούμενοι τὸν Θεόν*. See N. on 2, 5. —— *ἀκούσατε*, i. e. give attention. —— *τούτου* is used *δεικτικῶς*. See N. on 2, 7. —— *ὕψωσεν*, *exalted, elevated* to a state of honor and prosperity. Some render it *multiplied*, but this idea may be included in the preceding definition. —— *ἐν τῇ παροικίᾳ*, *in their sojourning*, i. e. while they dwelt as strangers, without participation in the rights and privileges of citizens. —— *μετὰ βραχίονος ὑψηλοῦ*, *with a high arm* = with mighty power. —— *ὡς*, *about*. For this use of *ὡς* with numerals, cf. Hoog. Gr. Particles, p. 189. XIV. —— *ἐτροποφόρησεν*, *bore their manners*, i. e. their rebellion, unbelief, and waywardness. The reading *ἐτροφοφόρησεν*, *he carried* (them) *as a nurse*, is adopted by some critics.

Vs. 19–21. *ἔθνη ἑπτὰ*, i. e. the Canaanites, Hittites, Perizzites, Hivites, Amorites, Girgashites, and Jebusites. Cf. Deut. 7, 1; Josh. 3, 10; 24, 11. —— *κατεκληρονόμησεν*, *distributed by lot* (cf. Josh. 14, 2). *αὐτοῖς* limits this verb. If, as some think, the translation should be, *obtained an inheritance*, then *αὐτοῖς* is to be considered as a dat. commodi (see N. on 3, 20), *for them*. —— *ὡς . . . . πεντήκοντα*. Some connect these words with *μετὰ ταῦτα*, and translate, *and after these things which lasted about* 450 *years, he gave them judges*, etc., on the ground that from the covenant made with Abraham to the appointment of judges, there were nearly 450 years. But this construction is forced and inadmissible. Some incline to the opinion, that Paul in this statement followed the same computation which Josephus (Ant. VIII. 3) adopted, and which may have been the commonly received opinion of the Jews, viz. that the temple was built in the five hundred and ninety-second year of the exodus from Egypt, which would allow 339 years for the judges, and 111 years for the oppressions endured

from the heathen kings, to whom the Lord for their punishment had delivered them up. If this method of computation be the true one, the text in 1 Kings 6, 1, must have become corrupted, so far as relates to the time of building the temple. It is the opinion of many eminent critics, that Luke includes here the time of the administration of Samuel. —— Σαμουήλ, i. e. the time of Samuel. —— κἀκεῖθεν refers here to time. —— ἐκ denotes origin or source. —— ἔτη τεσσαράκοντα.

Vs. 22–25. *μεταστήσας αὐτόν, having removed him* from the kingdom. —— *αὐτοῖς* is the dat. commodi. —— *εἰς, for,* denotes the purpose of *ἤγειρεν*. Cf. K. § 290. 2. (3) a. —— *ᾧ* is the dat. commodi after *μαρτυρήσας*. —— *τὸν τοῦ Ἰεσσαί*. S. § 168. 2. —— *κατὰ τὴν καρδίαν μου, after my heart,* i. e. "like-minded and therefore beloved." Rob. Lex. —— *τούτου* limits *σπέρματος*. —— *κατά, in conformity with.* —— *πρὸ προσώπου*=*before.* —— *εἰσόδου αὐτοῦ, his entrance* upon his ministry. —— *τῷ λαῷ* limits *προκηρύξαντος*. —— *δρόμον, course, office-work;* literally, *race.* —— *τίνα* is taken by Kuin. in the sense of *ὅντινα* or *ὅν*, his punctuation being *τίνα με ὑπονοεῖτε εἶναι, οὐκ εἰμὶ ἐγώ, I am not he whom you suppose me to be.* I prefer with Bloomf. to take *τίνα* in its usual sense as an interrogative, and supply *οὗτος* with *οὐκ εἰμὶ ἐγώ*. —— *οὗ* limits *τὸ ὑπόδημα*. —— *ἄξιος—λῦσαι, worthy to unloose.* S. §§ 200. N. 2; 222. 2.

Vs. 26–28. *οἱ ἐν ὑμῖν φοβούμενοι.* Cf. N. on v. 16. —— *ὁ λόγος τῆς σωτηρίας ταύτης*=*ὁ λόγος οὗτος τῆς σωτηρίας*. See N. on 5, 20. —— *γὰρ* introduces the ground of the foregoing *ὑμῖν . . . . ἀπεστάλη*. —— *τοῦτον ἀγνοήσαντες, not knowing him.* This participle is to be repeated with *τὰς φωνάς*, in the sense of *misunderstanding, misapprehending.* —— *κρίναντες* (sc. *τοῦτον*), *by condemning him.* —— *ἐπλήρωσαν* the words of the prophets (*τὰς φωνὰς τῶν προφητῶν*). —— *εὑρόντες, although they found.* For this concessive use of the participle, cf. S. § 225. 6. —— *ἀναιρεθῆναι αὐτὸν* is the second accusative after *ᾐτήσαντο*. Cf. S. §§ 184. 1; 179.

V. 29. *ἐτέλεσαν—καθελόντες—ἔθηκαν.* These words properly refer

to different subjects, as the persons who took Jesus from the cross and buried him, were not those who by crucifying him had fulfilled (ἐτέλεσαν) the predictions respecting him. Yet as the necessity of the burial resulted from the act of those who put Jesus to death, the subjects are blended to give unity to the expression.

Vs. 31–33. ὤφθη—τοῖς συναναβᾶσιν. S. § 206. 5. Reference is had not only to the apostles, but to the women and others who accompanied him from Galilee. —— εὐαγγελιζόμεθα . . . . ὅτι ταύτην κ. τ. λ. Kuinoel constructs: εὐαγγελιζόμεθα, ὅτι τὴν πρὸς τοὺς πατέρας γενομένην ἐπαγγελίαν ὁ θεὸς ἐκπεπλήρωκε. For this species of attraction, by which ἐπαγγελίαν is attracted to the principal clause, and is represented by ταύτην in the subordinate clause, cf. Butt. § 151. 6; K. § 347. 3. Meyer and De Wette, however, reject this construction, and make ὅτι ταύτην κ. τ. λ. contain the explanation or fulfilment of ἐπαγγελίαν. —— αὐτῶν refers to τοὺς πατέρας. —— ἀναστήσας, *in having raised up.* Cf. S. § 225. 3.

Vs. 34–36. ὅτι δὲ ἀνέστησεν κ. τ. λ., *and that he raised him from the dead, so as that he should never return to corruption* (=die again). The design of the next quotation is to prove, that Jesus Christ would never again be subject to death. For μέλλοντα ὑποστρέφειν, cf. S. § 89. 2. —— ὅσια . . . . πιστά, *the sure mercies of David,* i. e. the inviolate promises of God to David, that he should have a successor, who should sit upon the throne forever. Cf. 2 Sam. 7, 16; Ps. 89, 3, 4; 132, 11, 12. This quotation is from Isa. 55, 3. —— ἐν ἑτέρῳ, sc. ψαλμῷ. The citation is from Ps. 16, 10, which was quoted more fully by Peter, in his address to the multitude on the day of Pentecost. Cf. 2, 25—28. —— ἰδίᾳ . . . . βουλῇ, *having in his own generation* (i. e. among his contemporaries) *served the will of God.* Meyer without sufficient reason makes ἰδίᾳ γενεᾷ a dat. commodi, *for his own contemporaries having served the will,* etc. Erasmus, Calvin, and some others, construct τῇ τοῦ θεοῦ βουλῇ with ἐκοιμήθη.

Vs. 39–41. ὧν (=ἀφ' ὧν) depends on δικαιωθῆναι, as its antecedent

ἀπὸ πάντων depends on δικαιοῦται.—— ἐν τούτῳ is to be taken with δικαιοῦται, and not, as some think, with πιστεύων. —— μή, *lest.* S. § 229. 3. —— τὸ εἰρημένον, *that which was spoken.* S. § 225. 1. —— τοῖς προφήταις. The plural is employed for the sake of generalizing the sentiment, although the words quoted are found only in the writings of one prophet (Habbak. 1, 5). —— ἔργον—ἐργάζομαι. S. § 181. 2. —— οὐ μή, *not at all.* S. § 230. 1.

Vs. 42, 43. ἐξιόντων αὐτῶν (i. e. τῶν ἀποστόλων) from the synagogue. The reading of this passage is various and uncertain. I have referred ἐξιόντων to the apostles, because it seems strange to suppose, that they and the Gentiles remained in the synagogue after the Jews had left it. —— τὸ μεταξὺ σάββατον, *the next sabbath.* —— τὰ ῥήματα is the subject of λαληθῆναι. —— τῶν σεβομένων προσηλύτων. See N. on 2, 6.

Vs. 44–47. τῷ δὲ ἐχομένῳ σαββάτῳ, *upon the next sabbath.* —— ἀκοῦσαι denotes the purpose of συνήχθη. —— ἐπλήσθησαν ζήλου. S. § 200. 3. —— ἀναγκαῖον in the sense of being right and befitting. —— οὐκ ἀξίους—τῆς αἰωνίου ζωῆς, *unworthy of eternal life.* S. § 200. N. 2. —— οὕτω refers to στρεφόμεθα εἰς τὰ ἔθνη. —— ἐντέταλται, 3 pers. perf. pass. of ἐντέλλομαι. —— τοῦ εἶναί σε, *in order that you may be,* denotes the purpose of the preceding verb. S. §§ 222. 5; 194. 1. —— εἰς. See N. on v. 22.

Vs. 48–51. ἦσαν τεταγμένοι, *had been appointed; "destinati erant."* Kuinoel, Rosenmüller, and Schott. This is not to be taken in such a sense, as to exclude the agency of the persons spoken of, but as denoting the eternal purpose and grace of God, by which they were inclined to the exercise of faith in Christ. Trollope renders, "*who were disposed* by the influence of God's grace on their hearts, *to* embrace the Gospel of *eternal life.*" But this interpretation does not reach the full meaning of the word, and has to be shaped by such a lengthy paraphrase to εἰς ζωὴν αἰώνιον, as to render it inadmissible. —— τὰς σεβομένας γυναῖκας. See N. on v. 43. —— ἐπ' αὐτούς, i. e. for a testimony against them Cf. Luke 9, 5.

CHAPTER XIV.

Vs. 1–4. *κατὰ τὸ αὐτό, at the same time, together.* Cf. 3, 1.—— ὥστε πιστεῦσαι. S. § 223. 1.—— ἐκάκωσαν, *irritated.*—— κατά, *against.*—— τῷ μαρτυροῦντι τῷ λόγῳ, *who gave testimony to his word* (=in favor of his word). The manner in which this was done is expressed by διδόντι . . . . γίνεσθαι.—— οἱ μὲν—οἱ δέ, *some—others.* —— σὺν=*on the side of.*

Vs. 5, 6. ὁρμή, *a rush,* such as is made by an excited multitude. The assault, however, was anticipated by the apostles, and they made their escape.—— τῶν . . . . Ἰουδαίων refers to those who were opposed to the apostles, and who constituted by far the greater portion of the people.—— ὑβρίσαι and λιθοβολῆσαι denote the purpose of ὁρμή.—— Λύστραν and Δέρβην are in apposition with τὰς πόλεις.

Vs. 8–10. ἀδύνατος τοῖς ποσίν, "*helpless in his feet.*" Bloomf. The dative here answers the question, 'in what respect?'—— ἐκάθητο is taken by some commentators in the sense of *dwelt* (cf. Matt. 4, 16; Luke 1, 79). I prefer, however, the usual sense of the word, *sat,* as expressive of his inability to walk, his helpless condition being vividly depicted in this and the following clauses.—— πίστιν—τοῦ σωθῆναι, *faith for being saved,* i. e. such faith as would render it possible or consistent for the miracle to be wrought upon him.—— ὀρθὸς (=*ita ut erectus sis.* Meyer) is to be taken with ἀνάστηθι.—— ἥλατο, *sprang up.* This shows the suddenness and completeness of the cure.

Vs. 11–13. ὅ=τοῦτο ὅ. S. § 172. 4.—— Λυκαονιστί, *in the Lycaonic dialect.* S. § 134. 5.—— Δία is the accusative singular of Ζεύς, from the assumed nominative ΔΙΣ. Cf. S. § 56.—— ὁ ἡγούμενος τοῦ λόγου, *the leader of the speech=the leading speaker.*—— τοῦ . . . . πόλεως refers to the temple of Jupiter, which probably stood in front of the city. Cf. Æsch. Theb. 150, where Minerva is called ἄνασσα πρὸ

πόλεως. The temple of these patron divinities, as Trollope remarks, was ordinarily erected πρὸ τῆς πόλης. —— ταύρους καὶ στέμματα, i. e. bulls decked with garlands for the sacrifice. —— σὺν .... θύειν, *with the people would have offered sacrifice.* ἤθελε, *had in mind, was intending.*

Vs. 14–18. διαῤῥήξαντες, 1 aor. part. of διαῤῥήγνυμι. —— ἐξεπήδησαν, *rushed forth from* (ἐξ-) the house in which they were staying. —— κράζοντες, *shouting aloud.* —— ὁμοιοπαθεῖς—ὑμῖν, *having like passions with you.* S. § 202. 1. —— ματαίων (sc. θεῶν) is opposed to τὸν ζῶντα. —— εἴασε, *permitted,* i. e. gave up to the darkness of their own minds, without revealing himself in any other way than in the light of nature (cf. v. 17). This does not imply an approval of the thing spoken of. —— ταῖς ὁδοῖς, i. e. in idolatry. —— καίτοιγε = καίτοι, only it is more emphatic. —— ἀγαθοποιῶν contains the proof of καίτοιγε .... ἀφῆκεν. —— ἐμπιπλῶν is from the less usual form ἐμπιπλάω. Cf. Butt. § 114, πίμπλημι. —— μὴ accompanies θύειν, on account of the negative idea of κατέπαυσαν upon which it depends. See N. on 10, 47.

Vs. 19, 20. Ἀντιοχείας in Pisidia. —— λιθάσαντες, *having stoned.* Cf. 2 Cor. 11, 25. —— ἔσυρον ἔξω τῆς πόλεως. Kuinoel thinks that this took place previous to the act of stoning, the sense being: *they stoned Paul, when they had dragged him without the city.* But νομίσαντες αὐτὸν τεθνάναι seems to refer to ἔσυρον. Thinking that he was dead, as a further mark of indignity, they dragged his body out of the city, there to lie exposed to dogs and birds of prey, unless his friends should bestow upon it the rites of sepulture. —— κυκλωσάντων .... μαθητῶν is a genitive absolute denoting time. —— ἀναστὰς εἰσῆλθεν. Paul had probably been stunned by a blow, from which he soon and suddenly recovered, so as to be able to stand up and walk. It is not necessary, therefore, to regard his restoration as miraculously effected, although it can only be attributed to a wonderful interposition of the divine protection that he escaped with his life.

Vs. 21–23. μαθητεύσαντες ἱκανούς, *having made many disciples*

—— ὅτι—δεῖ depends on παρακαλοῦντες to be mentally repeated in the sense of λέγοντες. —— χειροτονήσαντες αὐτοῖς, *having appointed for them* (dat. commodi). —— κατ' ἐκκλησίαν, *in every church.* See N. on κατ' οἶκον, 2, 46.

Vs. 25–28. 'Ατταλείαν, *Attalia*, received its name from its founder Attalus king of Pergamos. It lay on the sea-coast (S. W. from Perga), and hence the use of the verb κατέβησαν. —— εἰς 'Αντιόχειαν in Syria. —— ὅθεν ἦσαν κ. τ. λ. Cf. 13, 3. —— μετ' αὐτῶν (= αὐτοῖς), *by their instrumentality.* —— ἤνοιξε—θύραν, *opened a door*, i. e. gave opportunity. —— χρόνον οὐκ ὀλίγον is by litotes put for πολὺν χρόνον, *for a long time*, and is the object of διέτριβον.

CHAPTER XV.

Vs. 1, 2. κατελθόντες to Antioch. This verb is used, because in a religious sense, Jerusalem had a metropolitan relation to Antioch. —— οὐκ ὀλίγης, *great.* A litotes. —— τῷ Παύλῳ and τῷ Βαρνάβᾳ limit γενομένης. S. § 201. 3. —— αὐτοὺς refers to the advocates of circumcision. —— ἔταξαν, sc. οἱ ἀδελφοί. —— αὐτῶν (sc. ἀδελφῶν) refers doubtless to both parties engaged in the controversy. Among this number was Titus. Cf. Gal. 2, 1. —— εἰς 'Ιερουσαλὴμ depends upon ἀναβαίνειν.

V. 3. προπεμφθέντες, *being sent forward* with an escort. This mark of honor was usually bestowed upon those who had attained to distinction, or were intrusted with a commission of importance. Cf. Xen. Cyr. 1. 4. § 25. —— ἐκδιηγούμενοι to the brethren in Phenice and Samaria.

V. 5. ἐξανέστησαν δέ τινες κ. τ. λ. Some commentators think that this verse is the relation by Paul and Barnabas, of what had taken place in Antioch. I am inclined, however, to the belief that it is

Luke's account of an occurrence in Jerusalem. The verb ἐξανέστησαν happily expresses the suddenness with which the Judaizers, on hearing the recital, started up to give their opinion of the necessity of circumcision.

Vs. 6, 7. ἰδεῖν, *to look into, to consider*, depends on συνήχθησαν. —— πολλῆς includes the notion of time. The contention here spoken of was among the members of the church, but not among the apostles. —— ἐν ἡμῖν (ἐν ὑμῖν. Kuin.) refers to Peter, the plural pronoun being used *per modestiam*. —— διὰ τοῦ στόματός μου. See N. on 1, 16. —— ἀκοῦσαι denotes the purpose of ἐξελέξατο.

Vs. 9–12. δοὺς (*by giving*) . . . . ἡμῖν. Cf. 11, 17. —— τὰς καρδίας stands opposed to external rites and ceremonies, through which legal purification, under the Mosaic ritual, had been effected. —— οὐδὲν διέκρινε, *made no distinction*. —— ἐπιθεῖναι depends on πειράζετε. We may supply ὥστε before this epexegetical infinitive (S. § 223. 1), or consider it as taken in the sense of ἐπιτιθέντες, *by placing upon*. In respect to the sentiment contained in ἐπιθεῖναι ζυγὸν, cf. Gal. 5, 1. —— πιστεύομεν σωθῆναι. The sense is: we have cast off this unendurable yoke, and yet we hope to be saved. These words, therefore, look back to οὔτε . . . . βαστάσαι in v. 10. —— καθ' ὃν τρόπον, *as, even as*. —— κἀκεῖνοι refers in sense to τὰ ἔθνη in v. 7. —— Βαρνάβα is the Doric genitive. S. § 44. For the construction with ἤκουον, cf. S. § 192. N. 3. In v. 7, ἀκούειν is followed by the accusative, because with hearing the idea of obeying is there connected.

Vs. 13–16. αὐτοὺς refers to Barnabas and Paul. —— Συμεὼν is usually written Σίμων. —— συμφωνοῦσιν, *harmonize, concur*. This word is properly used of musical instruments. —— καθὼς γέγραπται. The quotation is from Amos 9, 11, 12, according to the version of the LXX. —— ἀναστρέψω by a Hebraism may be taken adverbially in the sense of *again*. Cf. Butt. § 145. N. 8.

Vs. 17, 18. ὅπως, *in order that*. —— οἱ κατάλοιποι is explained by και τα ἔθνη, *even the Gentiles*. —— ἐφ' οὓς refers *ad sensum* to the

gender implied in τὰ ἔθνη. S. § 157. 3 (b). —— ἐπ' αὐτοὺς is added to ἐφ' οὓς for the sake of emphasis. This pleonastic use of the pronoun is quite common. Cf. Mt. § 472. 2. —— γνωστὰ ἀπ' αἰῶνος κ. τ. λ. The prophecy respecting the call of the Gentiles, is here shown to be in accordance with God's eternal foreknowledge and purpose.

Vs. 20, 21. τοῦ ἀπέχεσθαι, *to abstain,* is epexegetical of ἐπιστεῖλαι. —— τῶν ἀλισγημάτων, *defilements, pollutions,* refers here to the meats sacrificed to idols, which, after the priests had received their portion, were exposed for sale, and eaten as ordinary food. This genitive depends on ἀπό, but in v. 29, ἀπέχεσθαι takes the genitive without the preposition. —— τῆς πορνείας includes incestuous marriages practised by the Gentiles, but forbidden by the Jewish law. —— τοῦ πνικτοῦ (sc. κρέατος), *strangled meat,* i. e. the meat of animals killed by strangulation, the usual mode of killing fowls. —— Μωϋσῆς γὰρ κ. τ. λ. The general meaning of this passage is, that the books of Moses, in which the aforementioned practices are forbidden, were so universally read, that indulgence in them would be attended with great scandal to the church. Hence γὰρ introduces the reason for the prohibition contained in ἀπέχεσθαι.

Vs. 22, 23. ἐκλεξαμένους is put in the accusative with the infinitive, for the dative in agreement with τοῖς ἀποστόλοις. A further change of case is seen in γράψαντες (v. 23). Cf. Butt. § 151. II. 5. Some critics join ἐκλεξαμένους with ἄνδρας in the sense of *men who let themselves be chosen* (cf. Butt. § 135. 8). But the change of construction from the dative after ἔδοξε to the accusative in reference to the omitted subject of the infinitive (see N. on 12, 12), is too common, to justify a resort to such a translation in order to remove the difficulty. The nominative γράψαντες conforms to the subject logically implied in ἔδοξε τοῖς ἀποστόλοις = *the apostles determined.* Cf. K. § 313. 1. See also my note on Thucyd. III. 36. § 2. —— Ἰούδαν—Βαρσαβᾶν. This person was probably brother to Joseph called Barsabas, who was a candidate for the apostleship. Cf. Acts 1, 23. —— Σίλαν, *Silas,* is called Σιλουανός.

Sylvanus, in 2 Cor. 1, 19. —— *τάδε* = *as follows*. —— *χαίρειν*, sc. *λέγουσιν*.

Vs. 24, 25. *ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν*, *perverting your minds* from the truth. —— *λέγοντες*, *by saying*. —— *περιτέμνεσθαι* depends on *δεῖν* understood. —— *ἐκλεξαμένους*. See N. on v. 22.

Vs. 27–29. *ἀπαγγέλλοντας*, *in order to declare*, denotes the purpose of *ἀπεστάλκαμεν*. In this use the future participle is more commonly employed. Cf. S. § 225. 5. —— *τὰ αὐτά*, *the same things* as were written in the epistle. —— *πλὴν τῶν ἐπάναγκες τούτων* (= *τούτων τῶν ἐπάναγκες*), *except those things which are necessary*. What these things are is explained in *ἀπέχεσθαι . . . . πορνείας*. —— *εὖ πράξετε*, *you will do well*, i. e. act rightly. Kuinoel, Bloomfield, and some others translate, *you will be happy*.

Vs. 32–35. *καὶ αὐτοί*, *these also* as was Barnabas (cf. 13, 1). —— *προφῆται ὄντες* denotes their qualification for the service expressed in *διὰ . . . . ἐπεστήριξαν*. —— *ποιήσαντες δὲ χρόνον*, *having spent some time*. —— *τοὺς ἀποστόλους* at Jerusalem. —— *αὐτοῦ*, i. e. at Antioch. —— *καὶ* before *εὐαγγελιζόμενοι* is epexegetical, *even*.

Vs. 36–38. *ἐν αἷς* conforms in number to the idea of plurality contained in the antecedent *πᾶσαν πόλιν*. —— *πῶς ἔχουσι* depends on *ἐπισκεψώμεθα*. —— *ἠξίου—μὴ συμπαραλαβεῖν*, *thought it right not to take* = *thought it not right to take*. —— *τὸν ἀποστάντα κ. τ. λ.* C. 12, 12. —— *ὥστε* denotes the result of *ἐγένετο παροξυσμός*.

CHAPTER XVI.

Vs. 1–4. *ἐκεῖ* refers to *Λύστραν*. —— *γυναικός*. Her name was Eunice. Cf. 2 Tim. 1, 5. —— *ἐμαρτυρεῖτο*. See N. on 6, 3. —— *τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχεν* = *ὅτι ὁ πατὴρ αὐτοῦ Ἕλλην ὑπῆρχεν*. —— *τὰ δόγματα*. Cf. 15, 28, 29.

Vs. 6, 7. Ἀσία refers to proconsular Asia. See N. on 2, 9. —— τὸ πνεῦμα Ἰησοῦ, i. e. the Holy Spirit which Jesus had promised to give to his apostles. Cf. John 14, 26.

V. 10. ἐζητήσαμεν. The first person is employed, because at this time Luke had become a companion of the apostle. —— συμβιβάζοντες, *inferring* from a comparison of past circumstances with the present vision. See N. on 9, 22. —— προσκέκληται—εὐαγγελίσασθαι. See N. on 13, 2. —— εὐαγγελίσασθαι αὐτούς. See N. on 8, 25.

Vs. 11–13. εὐθυδρομήσαμεν εἰς Σαμοθρᾴκην. Cf. 21, 1, where the construction is fully written. The island Samothracia lay in the Ægean sea, between the Asiatic and Thracian coasts. —— τῇ ἐπιούσῃ, sc. ἡμέρᾳ. —— ἥτις . . . . πόλις, *which is the first city* (in rank and importance) *of that part of Macedonia*. As Amphipolis was the capital of that district of Macedonia, some critics refer πρώτη to the geographical position of Philippi, while others read πρώτης, *of the first district of Macedonia*. But after the victory at Philippi, nothing would be more natural than that Augustus should make that the chief city. —— τῇ ἡμέρᾳ τῶν σαββάτων. See N. on 13, 14. —— ποταμόν. The name of this stream was Gangas, or Gangites, or as Herodotus writes it, Angites. Cf. Leake's North. Gr. Vol. III. pp. 221, 225. In Kiepert's Larger Atlas, Philippi is placed on a small stream which flows into one of the branches of the Strymon. —— οὗ, *where*, i. e. on the bank of the stream. —— προσευχὴ is here put for the *place of prayer*, *an oratory* (cf. v. 16). These *proseuchæ* seem to have been places of devotion, answering the purpose of synagogues, where these were not erected, and differing from them in that they were not especially set apart for divine worship. Cf. Jahn's Bib. Arch. § 345. Sometimes, as here in Philippi, the proseuchæ were retired places in the open air, and near some river or the sea-shore. Cf. Rob. Lex. sub voce.

Vs. 14, 15. ὀνόματι Λυδία. *Lydia by name*; not *a Lydian woman*, as some would render by making Λυδία an adjective. —— σεβομένη τὸν θεόν. See N. on 2, 5. —— διήνοιξε τὴν καρδίαν, i. e.

disposed her heart to receive the message of Paul. —— πιστὴν τῷ κυρίῳ, i. e. a true believer.

Vs. 16–18. πνεῦμα πύθωνος, *the spirit of Python* (i. e. a soothsaying spirit). The name Python was given to Apollo, after his victory over the dragon of that name, who guarded the oracle of Delphi. —— μαντευομένη denotes the means. —— οὗτοι οἱ ἄνθρωποι κ. τ. λ. "In like manner the evil spirits bore witness to the divinity of Christ. Cf. Mark 5, 7." Trollope. —— διαπονηθείς. See N. on διαπονούμενοι, 4, 2.

Vs. 20–24. τοῖς στρατηγοῖς, *the prætors,* were civil officers, this military title being given them by courtesy. Philippi was a Roman colony (cf. v. 12), Augustus having colonized there many of the adherents of Antony. Cf. Rob. Lex. N. T. sub κολωνία. The dative τοῖς στρατηγοῖς depends on the preposition in προσαγάγοντες. —— οὗτοι. See N. on τούτου, 5, 28. Ἰουδαῖοι is also a term of reproach, and in this sense stands opposed to Ῥωμαίοις, v. 21. —— ἃ depends on the following infinitives. —— Ῥωμαίοις οὖσι, *inasmuch as we are Romans* (S. § 225. 4), i. e. enjoy the privileges of Roman citizens. —— περιῤῥήξαντες αὐτῶν τὰ ἱμάτια, *having torn off their* (i. e. the apostles') *garments.* This was done at the order of the magistrates, and hence it is spoken of as their act. —— ἐκέλευον. The imperfect is employed to denote the action, as though passing under the eye of the narrator. Cf. Mt. § 505. II. 1. —— ἐσωτέραν φυλακὴν where they would be more securely guarded. —— τὸ ξύλον, *the stocks.* These were a wooden block or frame with holes, into which the feet, and sometimes the hands and neck of the prisoners, were made fast. Cf. Rob. Lex. sub voce.

Vs. 25–28. προσευχόμενοι ὕμνουν, i. e. they prayed and sang alternately. —— σεισμός. Cf. 4, 31. —— νομίζων. S. § 225. 4. —— μηδὲν πράξῃς. Cf. S. §§ 182; 229. 2.

Vs. 29–33. φῶτα, *lights, torches.* —— εἰσεπήδησε into the prison. —— ἔντρομος γενόμενος. See N. on 7, 32. —— κύριοι is here a term of respectful address = *masters, sirs.* Meyer connects σὺ καὶ ὁ οἶκός σου with πίστευσον, as well as with σωθήσῃ. —— οἶκος, *household,*

family. —— ἔλουσεν ἀπὸ τῶν πληγῶν = ἔλουσεν καθαρίζων ἀπὸ τῶν πληγῶν. Kuin. πληγῶν refers to the blood which had flowed from their wounds. —— οἱ αὐτοῦ πάντες = *all his household.*

Vs. 35–37. ἡμέρας γενομένης. See N. on 12, 18. —— τοὺς ῥαβδούχους, *the lictors.* —— δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους denotes three respects in which the punishment was unlawful. They had been publicly scourged, had been allowed no legal trial, and were Romans whom, according to the Porcian law, it was unlawful to scourge. —— οὐ γάρ, *no, indeed.* —— αὐτοί, *they themselves.*

Vs. 38–40. ἀκούσαντες, *when they heard.* —— ἐξῆλθον, i. e. Paul and Silas. From the fact that the narrative is carried forward in the third person, it would appear that Silas remained at Philippi.

CHAPTER XVII.

Vs. 1–4. τὴν Ἀμφίπολιν. Amphipolis was situated near the mouth of the Strymon, upon a site now called Marmara. Cf. Leake's North. Gr. Vol. III. p. 183. —— Ἀπολλωνίαν. Apollonia lay on the direct route from Amphipolis to Thessalonica (by the pass of Arethusia. Cf. Leake's North. Gr. Vol. III. p. 458), about a day's journey from the former place. —— Θεσσαλονίκην. This city, situated at the head of the Sinus Thermaicus, was the capital of the second district of Macedonia, and the residence of the Roman governor. It is now called Salonica, and contains about 80,000 inhabitants. It is the seat of learning and intelligence among the Jews, many of whom came hither, when they were driven out of Spain. —— ἡ συναγωγή. The article is employed, because it was the synagogue of the country, the towns around Thessalonica having only proseuchæ or oratories. See N. on 16, 13. —— κατὰ .... εἰσῆλθε = κατὰ δὲ τὸ εἰωθὸς αὐτῷ εἰσῆλθε ὁ Παῦλος. —— διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, i. e. he made the Scriptures the basis

of his argument, and drew from them his proofs. —— Ἰησοῦς is not to be taken with οὗτος, in the sense of *this Jesus is the Christ*, but *this* (Christ, who must needs have suffered and risen from the dead) *is the Christ Jesus whom I preach unto you*. Cf. 18, 15; 19, 4. The transition from the indirect to the direct oration, as in ὃν ἐγὼ καταγγέλλω, is quite frequent both in the sacred and profane writings. —— τῶν τε .... Ἑλλήνων. See N. on 2, 5.

Vs. 5–8. τῶν .... πονηρούς. This class of persons, in every age, has furnished the most ready material for a mob. τῶν ἀγοραίων (*idlers, loungers* about the public markets) is the partitive genitive. —— αὐτοὺς refers to Paul and Silas. —— τὸν δῆμον, *the people* who were assembled in the forum. —— τὴν οἰκουμένην = *the Roman empire*. —— καὶ ἐνθάδε, *here also* in Thessalonica. —— οὗτοι πάντες, *all these*, i. e. Paul and Silas, and their followers. —— τὸ ἱκανὸν, *security* that they would send away Paul, or give occasion for no further disturbance. —— τῶν λοιπῶν refers to the fellow-townsmen of Jason, who had embraced the gospel.

Vs. 10, 11. Βέροιαν. This city of Macedonia was situated on the river Astræus, about 50 miles S. W. of Thessalonica. It was afterwards called Irenopolis, and more recently still, Verria. Cf. Leake's North. Gr. Vol. III. p. 290. —— εὐγενέστεροι refers not here to birth or family descent, but to the qualities of mind and heart. —— οἵτινες = *inasmuch as, because that*. —— καθ' ἡμέραν. See N. on 2, 46. —— ἔχοι—οὕτως, *were so* (see N. on ἔχω, 12, 15) as the apostle had asserted. Reference is probably had to the Old Testament prophecies respecting the Messiah.

Vs. 13–15. οἱ ἀπὸ τῆς Θεσσαλονίκης, *those belonging to Thessalonica*. —— σαλεύοντες, *exciting* to deeds of violence. —— ὡς has here the sense of ἕως, *unto, even unto*. —— ἐκεῖ, i. e. at Berœa. —— οἱ δὲ καθιστῶντες τὸν Παῦλον, *those who conducted Paul*. —— ἕως Ἀθηνῶν, S. § 199. —— ὡς τάχιστα, *as quickly as possible*.

Vs. 16–18. ἐκδεχομένου—τοῦ Παύλου. This genitive absolute denotes time. —— αὐτοὺς refers to Silas and Timothy. Cf. v. 15. ——

παρωξύνετο, was aroused, excited; literally, *was sharpened.* —— *θεωροῦντι, when he saw.* See N. on 1, 2. —— *κατὰ* in *κατείδωλον* gives intensity=*full of idols.* The expression is chosen to denote the appearance of Athens, as it would strike the eye of a stranger. "A person could hardly take his position any where in ancient Athens, where the eye did not range over temples, altars, and statues of the gods almost without number." Prof. Hackett, Biblioth. Sac. Vol. VI. p 339. —— *οὖν, therefore,* is to be referred to *παρωξύνετο . . . . αὐτῷ.* —— *ἐν τῇ ἀγορᾷ.* "Most probably the *Eretrian* or *New Forum,* situated in front of the *στοὰ ποικίλη,* where the Stoics held their disputations." Trollope. —— *πρὸς τοὺς παρατυγχάνοντας, with those who happened to be present.* —— *τῶν Ἐπικουρείων.* The Epicureans maintained that pleasure constituted the highest happiness, and should be the end of all human exertion. They believed in the atomic theory of the universe, and hence their gods, like every thing else, were atoms, in the full and undisturbed enjoyment of happiness, and having no influence upon the world or its inhabitants. This sect was very numerous at Athens, but the dissemination of their doctrines met with no great success at Rome. Cf. Smith's Dict. Gr. and Rom. Biog. and Myth. Vol. II. p. 35. —— *τῶν Στοϊκῶν.* The Stoics were the followers of Zeno, and although they believed in the existence and providence of God, and regarded virtue as the greatest good, yet their pride and arrogance were intolerable, and their morality an ostentatious display concealing oftentimes the most dissolute habits. —— *συνέβαλλον αὐτῷ* (sc. *λόγους*), *disputed with him;* literally, *brought words together with him.* —— *τινὲς — δέ, some—others.* —— *τί . . . . λέγειν, what would this babbler say?*= what absurdity and nonsense is this? This class, which we may suppose embraced the Epicureans, affected to find no sense in what the apostle said. *ἂν* implies an omitted condition, which cannot well be expressed in English, without impairing the delicate shade of indefiniteness which is conveyed in the original. *σπερμολόγος, babbler;* literally, *seed-picker,* a name given to crows, etc. (cf. Aristoph. Av. 233, 579),

and applied to a person who picks up scraps of knowledge, which he imparts to others without sense or purpose, and upon any and every occasion. —— *ξένων . . . . εἶναι* is just such a remark as would suitably come from the proud and conceited Stoics. *δοκεῖ* does not weaken the assertion, but is spoken in accordance with the Greek urbanity and moderation. —— *καταγγελεύς, an announcer.* —— *ὅτι* introduces the ground of the preceding assertion.

Vs. 19–21. *ἐπὶ τὸν Ἄρειον πάγον, to Mars' hill,* in order that he might be heard by the assembled multitude to better advantage. —— *δυνάμεθα γνῶναι, can we know?=will you please to inform us?* A shade of irony is discovered by some in this expression, but its peculiarity is referable to the well known usages and forms of Attic politeness. —— *καινὴ αὕτη* belongs to *διδαχή,* which is the subject. —— *ξενίζοντα.* The theme is *ξένος, a guest, stranger.* Hence this verb takes sometimes the intransitive signification, *to be strange,* part. *being strange, surprising.* —— *θέλοι—εἶναι, may mean.* See N. on 2, 12. —— *οἱ ἐπιδημοῦντες ξένοι, the resident strangers.* The native citizens of Athens adopted various devices, to signify their descent from the original settlers (*οἱ αὐτόχθονες, aborigines, indigenæ*). See my note on Thucyd. I. 6. § 3. Here they are called by way of distinction Ἀθηναῖοι. The article is omitted with Ἀθηναῖοι, because with *πάντες* the idea is intended to be taken in its most extensive sense, *all Athenians,* i. e. all to whom the appellation Athenian belongs. Cf. K. § 246. 5. *a.* —— *ἕτερον—ἤ.* S. § 159. N. 1. —— *τι—καινότερον, something newer* than what was last reported. The word, with which the comparison is made, is often omitted, and in such cases the comparative may be rendered as the positive preceded by *too, rather, somewhat,* etc. S. § 159. 3; K. § 323. R. 7.

Vs 22, 23. *κατὰ πάντα, in all respects.* —— *ὡς δεισιδαιμονεστέρους, far* (*ὡς*) *more religiously inclined* (than others. See N. on *καινότερον,* v. 21) =*very religiously inclined.* This word is susceptible of the signification, *too superstitious,* but as the apostle, in the commencement

of his address, would not wish to give needless offence to his hearers, it is to be taken here in its good sense. —— γὰρ introduces the ground of the preceding remark. —— ἀγνώστῳ θεῷ. Some commentators maintain, that the only living and true God was designated by this inscription, and that it was written by some philosopher or "philosophers initiated in the great mystery." Bloomf. But not to speak of the absence of the article, which such a designation would have rendered necessary, this interpretation does not so well comport with ὃν . . . . εὐσεβεῖτε, as that which refers it to some deity, from whom the Athenians supposed themselves to have received some benefit, and who was unknown to them; or one to whom, in the excess of their religiousness (δεισιδαιμονία), they had erected an altar or altars, in order to give no offence to the divinity, if any there was, who had been overlooked. This latter explanation is the most consistent with the turn given to the inscription by the apostle, who takes occasion to introduce to their notice the one living and true God, whom they were thus worshipping, although ignorant (ἀγνοοῦντες) of his name, nature, and character. —— ὃν refers to τοῦτον, the relative sentence being by inversion put first for the sake of emphasis. S. § 173. —— *ἀγνοοῦντες, being ignorant of.*

Vs. 24, 25. *ὁ θεὸς—οὗτος.* See N. on 1, 21. —— *ὁ ποιήσας, who made.* S. § 225. 2. —— *θεραπεύεται, is ministered unto.* —— *προσδεόμενός τινος, because* (S. § 225. 4) *he stands in need of any thing.* S. § 200. 3. —— *αὐτὸς διδούς, inasmuch as he himself* (S. § 160. 1 a) *gives,* denotes the reason (S. § 225. 4) of the preceding assertion.

Vs. 26–28. *ἐξ ἑνὸς αἵματος, of one blood,* i. e. of one common origin. This remark of the apostle was perhaps aimed at the excessive pride of descent which characterized the Athenians. See N. on v. 21. —— κατοικεῖν denotes the purpose of ἐποίησε. S. § 222. 5. —— *ὁρίσας . . . . αὐτῶν, having fixed their predetermined times* (i. e. the times of their existence and prosperity), *and the limits of their habitations* (i. e. the regions of the earth which they should inhabit). The divine superintendence over national affairs is here specifically taught, inasmuch as πᾶν

ἔθνος is referred to by αὐτῶν. This implies, however, a superintendence over the affairs of the individuals composing a nation, since the one involves the other. —— ζητεῖν denotes the purpose of ἐποίησε, or perhaps better of κατοικεῖν κ. τ. λ. —— εἰ .... εὕροιεν, *if indeed they might feel after him* (i. e. search for the evidence of his being, as furnished in the works of nature) *and find him*, i. e. arrive at the knowledge of his existence and character as the true God. ψηλαφάω is used of the knowledge acquired by the sense of touch. —— καίτοιγε .... ὑπάρχοντα, *although he is not far from each one of us*. The preceding words imply, that there are difficulties in the way of attaining to a just conception of God from the study of his works. These difficulties are delicately hinted at in this clause, as arising from the perverted vision of men, since the Deity has manifested himself in the works of creation so clearly and intimately to the human family. This idea is further enforced and illustrated by ἐν .... ἐσμὲν in v. 28, which is introduced by γὰρ illustrantis. —— καθ' ὑμᾶς, *with you = your own*. —— τοῦ = τούτου (sc. τοῦ θεοῦ). S. § 166. 1. The passage here cited is found in Arat. Phæn. 5, and in Cleanthes' Hymn on Jove, V. 5.

Vs. 29–31. οὖν ὑπάρχοντες, *since* (S. § 225. 4) *therefore we are*. —— χρυσῷ and the following datives limit ὅμοιον. S. § 202. 1. —— τὸ θεῖον, *the Godhead, the divine nature*. —— τῆς ἀγνοίας of the true God and his worship. —— ὑπεριδών, *overlooking* = appearing not to notice. "God had hitherto permitted the heathen to pursue their own way, without manifesting his sense of their conduct, either by sending to them special messengers to testify against it, as he did the Jews, or by inflicting upon them at once the punishment deserved." Prof. Hackett, Biblioth. Sac. Vol. VI. p. 354. —— πᾶσι πανταχοῦ. Cf. v. 26 supra. —— διότι, (and repentance is necessary) *for he hath appointed*, etc. —— ἐν δικαιοσύνῃ, *in righteousness*, i. e. with righteous judgment, impartially. —— ᾧ is put by attraction for ὅν. —— πίστιν, *a pledge* that he will thus judge the world. —— ἀναστήσας, *in having raised*. S. § 225. 3.

Vs. 32–34. The abrupt termination of Paul's speech is to be attrib-

ated to the interruptions of his audience, some of whom openly derided his doctrine, and others were for adjourning the assembly to another time. The Epicureans probably belonged to the former, the Stoics to the latter class. —— *ἀκουσόμεθα . . . . . τούτου*. Whether this was seriously and honestly spoken, or a polite intimation that they had heard enough on the subject, is a point on which critics differ. Certain it is that Paul made no public address to them after this, and soon left the city, which, as Prof. Hackett remarks, he seems never again to have visited. —— *οὕτως, thus*, i. e. the object of ridicule and contempt. —— *κολληθέντες*. Cf. 5, 13.

CHAPTER XVIII.

Vs. 1–3. *Κόρινθον*. The situation and celebrity of this city is too well known to need any description. At the time when the apostle went thither, it was the residence of the proconsul of Achaia. —— *τῷ γένει*. See N. on 4, 36. —— *διὰ τὸ διατεταχέναι κ. τ. λ.* As Paul visited Corinth about A. D. 52, the date of this edict was probably about A. D. 50, i. e. in the ninth or tenth year of the reign of Claudius. —— *ὁμότεχνον, of the same trade*. The kind of trade is made known in *ἦσαν . . . . . τέχνην* (S. § 182).

Vs. 5, 6. *συνείχετο τῷ λόγῳ, was wholly given to the word*, i. e. to preaching the word. The common English version follows the reading *συνείχετο τῷ πνεύματι*, which is usually rendered *pressed in spirit*. *ἐκτιναξάμενος τὰ ἱμάτια*. Cf. 13, 51. —— *τὸ αἷμα*, sc. *τρέψεται*. Meyer supplies *ἐλθέτω*. —— *ἀπὸ τοῦ νῦν* (sc. *χρόνου*), *from this time, henceforth*.

Vs. 7–11. *ἐκεῖθεν*, i. e. from the synagogue. —— *σεβομένου τὸν θεόν*. See N. on 2, 5. —— *Κρίσπος*. Cf. 1 Cor. 1, 14. —— *ἀκούοντες, when they heard*. —— *λάλει καὶ μὴ σιωπήσῃς*. The command is

strengthened by its repetition in the negative form. —— *ἐπιθήσεταί σοι* (sc. *χεῖρας*), *shall lay hands upon you.* —— *τοῦ κακῶσαι* is the genitive of purpose. —— *διότι* before *λαός ἐστι* states the reason of the preceding *ἐγώ εἰμι μετὰ σοῦ κ. τ. λ.* —— *λαός ἐστί μοι πολύς, I have much people.* —— *αὐτοῖς* refers in number to the idea of plurality contained in *πόλει.*

Vs. 12–14. *Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, when Gallio became proconsul of Achaia.* The riotous proceeding here related, took place on his first entering upon his office. Achaia was one of the two proconsular provinces, into which Augustus divided Greece, embracing all the country except Macedonia Proper, Thessaly, Epirus, and Illyricum, which comprised the Macedonian province. —— *τὸ βῆμα* is here used of a judicial tribunal, *the seat of judgment.* —— *παρὰ τὸν νόμον, contrary to the law* of Moses. —— *ἀνοίγειν τὸ στόμα* to make his defence. —— *κατὰ λόγον, according to reason, reasonably.* —— *ἂν ἠνεσχόμην ὑμῶν, I would bear with you,* i. e. hear and adjudicate your cause. For the construction of *ὑμῶν,* cf. S. § 192. For the double augment of the verb, cf. S. § 95. N. 2.

Vs. 15–17. *νόμου τοῦ καθ' ὑμᾶς, the law with you* = *your law.* —— *ὄψεσθε αὐτοί, do you yourselves look to it;* literally, *you yourselves will look to it,* the form being softened for the imperative. —— *τούτων* refers to the points of dispute enumerated in *περὶ λόγου . . . . νόμου.* —— *ἔμελεν.* In prose this verb, when not used impersonally, takes a neuter pronoun for its subject. K. § 274. R. 1. —— *Σωσθένην.* This person was the successor of Crispus, and probably was the chief instigator of the mob. If he be the person mentioned by Paul in 1 Cor. 1, 1, he was subsequently converted to Christianity. Some think that he was converted at this time, and that he was beaten by the Greeks, not from their hatred to the Jews, but because he had embraced Christianity.

Vs. 18, 19. *κειράμενος* refers to *Ἀκύλας.* Some refer it to *Παῦλος.* —— *εὐχὴν* most likely denotes a civil vow, i. e. a vow made in reference to a removal from one place to another, or in view of some impending

danger or calamity. —— κἀκείνους κατέλιπεν αὐτοῦ (*there*) is employed in reference to the journey of Paul to Jerusalem, and not to his entrance into the synagogue, which was the result of a temporary delay of the ship at Ephesus.

Vs. 21, 22. εἰς gives to ποιῆσαι the idea of motion = *to go and keep the feast at Jerusalem.* See N. on 1, 9. —— ἀνήχθη (sc. ἐν πλοίῳ. Cf. 28, 11). —— ἀναβὰς to Jerusalem.

Vs. 24–28. τῷ γένει. See N. on v. 2. —— λόγιος, *eloquent.* —— δυνατός, *powerful,* i. e. well-versed. —— ἦν κατηχημένος, *was instructed in.* —— τὴν ὁδὸν is the second accusative (S. § 184. 1), which is retained with the passive verb. S. § 177. 3. —— τῷ πνεύματι denotes in what respect ζέων is to be taken. S. § 201. 4. —— τὸ βάπτισμα depends on ἐπιστάμενος. S. §§ 184. 1; 177. 3. —— ἀκριβέστερον has an adverbial signification. Cf. Butt. 115. 5. —— προτρεψάμενοι . . . . αὐτόν. The exhortation was probably addressed to Apollos, although there is nothing in the construction, to forbid the idea of our English translation, *the brethren wrote exhorting the disciples to receive him.* —— διὰ τῆς χάριτος (sc. τοῦ Θεοῦ) refers probably to πεπιστευκόσι, although it may be referred to συνεβάλετο. —— τὸν Χριστὸν is the predicate.

CHAPTER XIX.

Vs. 1–4. ἐν τῷ τὸν Ἀπολλὼ εἶναι, *while Apollos was.* For the form Ἀπολλώ, cf. S. § 53. 6. —— τὰ ἀνωτερικὰ μέρη in relation to Ephesus, which was a maritime city. —— εἰ in εἰ πνεῦμα is employed in a direct question, and implies a shade of doubt in the mind of the interrogator, whether the answer will be in the affirmative or negative. —— ἀλλ' οὐδέ, *nay but, not at all.* ἀλλὰ strengthens the negation. —— εἰς τί = *into the profession of what doctrine?* This appears from their reply, εἰς . . . . βάπτισμα. —— ἐβάπτισε βάπτισμα. A verb is often followed by an accusative of cognate signification. S. § 181. 2.

—— τοῦτ' .... Ἰησοῦν are the words of Paul, added by way of explanation to what was said by John.

Vs. 5–7. ἐλάλουν .... προεφήτευον. Cf. 2, 4, 17; 10, 46. —— δεκαδύο, Doric for δώδεκα. S. § 80.

Vs. 8–12. Meyer takes πείθων as denoting the effect of διαλεγόμενος. —— τίνες refers to the Jews of the synagogue. —— τὴν ὁδόν, sc. τοῦ Θεοῦ. —— ἀποστὰς refers to a change of the place of worship, which was held afterwards in the school-room of Tyrannus. —— ὥστε πάντας κ. τ. λ. is hyperbolically spoken. —— οὐ τὰς τυχούσας, *not common*=*uncommon, extraordinary*. —— διὰ τῶν χειρῶν. Cf. 5, 12. —— ὥστε denotes the result of the extraordinary power given to Paul. —— ἀπὸ .... σιμικίνθια, *handkerchiefs or aprons from his body* (i. e. which had been used or worn by him). σουδάρια, literally, *sweat-cloths*. σιμικίνθια refers primarily to aprons worn by artificers. —— ἀπαλλάσσεσθαι .... ἐκπορεύεσθαι denotes the result of this method of bringing the sick into communication with Paul.

V. 13. περιερχομένων, *roving, wandering about, vagabonds*. This unsettled mode of living is characteristic of all jugglers, fortune-tellers, mountebanks, etc. —— ὀνομάζειν depends on ἐπεχείρησαν, and has τὸ ὄνομα for its object. See N. on ἐβάπτισε βάπτισμα, v. 4. —— ὁρκίζω .... Ἰησοῦν. Verbs of adjuring are often followed by two accusatives. The second accusative here is a clause to be mentally supplied, *that you come forth*.

Vs. 14–16. τίνες is constructed by Bloomf. with ἑπτά, *some seven persons;* but De Wette employs it as in v. 9, and takes ἑπτὰ as epexegetical of it. —— τοῦτο refers to the adjuration spoken of in v. 13. —— ὑμεῖς δὲ τίνες ἐστὲ=*I know you not, I do not recognize your authority*. The position of ὑμεῖς gives emphasis=*but as for you, who are you*. —— ἴσχυσε κατ' αὐτῶν, *prevailed over them*. —— γυμνούς, i. e with torn garments, so that they were in a manner naked.

Vs. 18, 19. τὰς πράξεις refers especially to their magic arts and practices, although as Bloomf. remarks, it includes sins of evety kind

—— *τὰ περίεργα*, literally, *things overwrought*, *curious*, and hence, *superfluous*, as magic arts and things similar. The article is employed, because the preceding context (vs. 13–16) has introduced the general subject to the reader, or because the Ephesian tricks of jugglery, treatises on magic, and Ἐφέσια γράμματα (i. e. scrolls of parchment, inscribed with letters, and used as amulets) were well-known and celebrated. K. § 244. 6. —— *ἀργυρίου μυριάδας πέντε*. Dr. H. Robinson says, that if the ἀργύριον signifies the Attic drachma, the value is £1875, but if the Roman denarius is meant, the sum will be about £1666.

Vs. 21, 22. *ἐν τῷ πνεύματι* = *εἰς τὸ πνεῦμα*. —— *Μακεδονίαν καὶ Ἀχαΐαν*. See N. on 18, 12. —— *πορεύεσθαι* depends on ἔθετο. —— *ἐκεῖ*, i. e. at Jerusalem. —— *καί*, *also*. —— *τῶν διακονούντων αὐτῷ*, *of his attendants*. —— *Ἔραστον*. Cf. Rom. 16, 23. —— *ἐπέσχε χρόνον*, i. e. *ἐπέσχε ἑαυτὸν κατὰ πολὺν χρόνον*. Trollope. —— *εἰς τὴν Ἀσίαν* = *ἐν τῇ Ἀσίᾳ* (i. e. in Ephesus).

Vs. 23–25. *τάραχος*, *excitement*. —— *τῆς ὁδοῦ*, i. e. the Christian religion. —— *γὰρ* introduces the explanation of *τάραχος*. —— *ναοὺς ἀργυροῦς Ἀρτέμιδος*, *silver shrines of Diana*, i. e. models of the temple of Diana, on which was the image of the goddess. —— *ἐργασίαν οὐκ ὀλίγην*, *no small earnings* = *great gain*. —— *τοὺς—ἐργάτας* refers probably to an inferior class of workmen, who fabricated the shrines after the design furnished by the artificers (*οἱ τεχνῖται*). —— *τοιαῦτα* takes the article, because it refers to the employment by which *οἱ ἐργάται* are distinguished, and which was mentioned in the preceding verse. Cf. Mt. § 265. 7.

Vs. 27–29. *εἰς ἀπελεγμὸν ἐλθεῖν*, *to come into disesteem*. Parallel to this is *εἰς οὐδὲν λογισθῆναι* in the next clause. Demetrius conceals his avarice, under the mask of a concern for the honor of the goddess. —— *μεγάλη ἡ Ἄρτεμις Ἐφεσίων*. This was the usual exclamation of the worshippers of Diana. Cf. Xen. Eph. 1, *ὀμνύω τὴν πάτριον ἡμῖν θεον, τὴν μεγάλην Ἐφεσίων Ἄρτεμιν*. —— *ὥρμησαν*. The subject may be supplied from the preceding *ἡ πόλις ὅλη*.

VS. 30–34. *εἰσελθεῖν εἰς τὸν δῆμον* to make his defence. —— *οὐκ εἴων αὐτόν.* They justly feared that Paul would fall a victim to the infuriated mob. —— *Ἀσιαρχῶν, Asiarchs.* These persons presided over religious observances and the public games. They were ten in number, chosen by the cities from persons of wealth and influence, and approved by the proconsul. One of them, styled the chief Asiarch, resided at Ephesus; the others were his associates and advisers. Cf. Rob. Lex. N. T. sub voce. —— *μὴ δοῦναι ἑαυτόν, not to commit himself = not to venture.* "Latet in phrasi, quod periculum Paulo in theatro immineat." Kypke. —— *ἄλλοι . . . . . ἔκραζον, some cried one thing, and some another.* Cf. Xen. Anab. II. 1. § 15, *ἄλλος ἄλλα λέγει.* —— *Ἀλέξανδρον.* This was probably Alexander the coppersmith, of whom Paul makes mention 2 Tim. 4, 14. It is supposed that the Jews wished him to address the mob, in order to exculpate them, and throw the blame of the public excitement upon the Christians. —— *κατασείσας τὴν χεῖρα* in order to get the attention of the people. —— *ἐπιγνόντες—φωνὴ ἐγένετο* involves an anacoluthon, the writer departing from the idea of the persons, to the clamor (*φωνὴ*) raised by them, when they perceived that Alexander was a Jew. Some regard *ἐπιγνόντες* as a nominative absolute.

VS. 35–37. *γὰρ* in *τίς γάρ ἐστιν* implies an ellipsis: there is no need of this uproar, *for what man is there,* etc. —— *γινώσκει—πόλιν—οὖσαν = γινώσκει ὅτι πόλις ἐστι.* —— *ἀναντιῤῥήτων οὖν ὄντων τούτων, inasmuch as these things cannot be gainsayed.* —— *δέον ἐστὶ = δεῖ.* Cf. Mt. § 559. *a.* —— *γὰρ* after *ἠγάγετε* is confirmatory of *προπετές.* —— *τοὺς ἄνδρας τούτους,* i. e. Paul and his companions.

VS. 38–40. *ἀγόραιοι* (sc. *ἡμέραι*) *ἄγονται, judicial days are appointed,* i. e. days for hearing and adjudicating causes. —— *ἀνθύπατοι.* The plural is put for the singular, by a common usage, when the thing is generically spoken of. —— *ἑτέρων* than those pertaining to private persons. —— *ἐννόμῳ, legal,* i. e. legally constituted.

CHAPTER XX.

Vs. 1–3. *μετὰ . . . . θόρυβον*. Cf. 1, 3. —— *αὐτούς*, i. e. the brethren. —— *Ἑλλάδα*, i. e. Achaia. Cf. 19, 21. —— *ποιήσας μῆνας τρεῖς*. The construction, which regularly required *ποιήσαντι* in agreement with *αὐτῷ—μέλλοντι*, conforms to the subject implied in *ἐγένετο γνώμη* (sc. *αὐτῷ*) = *he took counsel*. See N. on 7, 40. The three months here spoken of, were spent by Paul at Corinth, during which time he wrote his epistle to the Romans. —— *τοῦ ὑποστρέφειν* depends on *γνώμη*. Cf. 14. 9.

Vs. 5–7. *ἡμᾶς*. Luke had now again joined the company of the apostle, and hence the employment of the first person plural. —— *ἄχρις ἡμερῶν πέντε* denotes the time consumed in the voyage from Philippi to Troas. —— *οὗ*, i. e. at Troas. —— *κλάσαι* denotes the purpose of *συνηγμένων*. —— *μέχρι μεσονυκτίου*. S. § 187. 4. —— *οὗ*, *where*. S. § 196.

Vs. 9–12. *ἐπὶ πλεῖον*, *a long time*. —— *ἡ . . . . ἐστιν*. This does not deny the fact of his death, but is a modest way of announcing his restoration to life. —— *ἐφ' ἱκανὸν* (sc. *χρόνον*), *a long time*. —— *οὐ μετρίως* = *greatly*.

Vs. 13–16. *ἀνήχθημεν* (cf. 18, 21) *εἰς τὴν Ἄσσον*, *set sail for Assos*. —— *ἦν διατεταγμένος* (perfect passive for the middle), *had directed*. —— *πεζεύειν*, *to go by land;* literally, *to go on foot*. —— *εἰς τὴν Ἄσσον*. See N. on *εἰς Ἱεροσόλυμα*, v. 16 infra. —— *ἀναλαβόντες αὐτόν*, *taking him on board*. —— *ἀποπλεύσαντες*, *and thence having sailed away* (*ἀπο-*). —— *παρεβάλομεν*, *we touched;* literally, *we sent* (the ship) *near*. —— *τῇ ἐχομένῃ*, *the next day*. —— *παραπλεῦσαι*, *to sail by* = *not to touch at*. —— *τὴν ἡμέραν* is the accusative of time. —— *εἰς* imparts to *γενέσθαι* the idea of previous motion = *to reach Jerusalem and be there*. See N. on 1, 9.

Vs. 17–20. πέμψας, sc. ἀγγέλους. —— ἀπὸ πρώτης—Ἀσίαν depends upon ἐπίστασθε, and not upon πῶς—ἐγενόμην, as Kuin. thinks. —— ἀφ' ἧς = in which. —— τὸν πάντα (whole) χρόνον. When πᾶς stands between the article and substantive it is emphatic. Cf. Butt. § 127. 6; K. § 246. 5. β. —— δακρύων and πειρασμῶν denote manner. S. § 225. 3. —— τῶν συμβάντων μοι, which happened to me. See N. on ἀναλήφθεις, 1, 11. —— τῶν συμφερόντων is the partitive genitive after οὐδέν. —— μὴ ἀναγγεῖλαι. See N. on καλῦσαι μή, 10, 47.

V. 22. δεδεμένος τῷ πνεύματι (see N. on τῇ καρδίᾳ, 7, 51), being bound in spirit, i. e. under a strong impulse. —— ἐν αὐτῇ, in that place, i. e. in Jerusalem. —— κατὰ πόλιν belongs to διαμαρτύρεται, and not, as some think, to μένουσιν.

Vs. 24–26. οὐδενὸς λόγον ποιοῦμαι, I make account of no one of these things. —— ὡς . . . . μου, so that I may finish my course. Cf. 1 Cor. 9, 24; Heb. 12, 1; 2 Tim. 4, 7. —— διμαρτύρασθαι is epexegetical of τὴν διακονίαν. —— οὐκέτι . . . . πάντες is to be taken in the sense of a strong foreboding on the part of the apostle, that he never should return again to Ephesus, as it is quite certain that he visited proconsular Asia, after his liberation at Rome. —— ἐν οἷς διῆλθον κηρύσσων, among whom I have gone preaching = to whom I have preached. —— μαρτύρομαι ὑμῖν, I call you to witness. —— τοῦ αἵματος, i. e. blood-guiltiness. —— μὴ ἀναγγεῖλαι. See N. on v. 20.

Vs. 28–31. οὖν, therefore, introduces as a deduction from what has just been said of Paul's fidelity, that if any evil happened to the church, it would result from the want of faithfulness on the part of his successors, and hence they were to take special heed to themselves and to their flock. —— ἐπισκόπους. These persons are called πρεσβύτεροι in v. 17 supra. —— ποιμαίνειν is the infinitive of purpose. —— τοῦτο refers forward to ὅτι . . . . ποιμνίου. —— ἐξ ὑμῶν αὐτῶν includes not only the presbyters, but also the churches over which they were placed. —— τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν, to draw away the disciples after them = to draw the disciples away from Christ, and make

them their followers. For this pregnant construction of the verb, cf. Ns. on 1, 9; 7, 45. —— *διὸ γρηγορεῖτε.* See N. on *οὖν*, v. 28. The idea of *προσέχετε ἑαυτοῖς* is here repeated, in view of the evils which threatened the church on the departure of Paul. He also stimulates them to watchfulness, by a recurrence again to his own example in *μνημονεύοντες ὅτι, κ. τ. λ.* —— *νύκτα . . . . ἐπαυσάμην, I ceased not day and night,* i. e. I made it my whole business. —— *τῷ δυναμένῳ* is referred by some to *τῷ Θεῷ*, but on the whole it seems preferable to connect it with *τῷ λόγῳ*. Cf. Heb. 4, 12.

Vs. 33–38. *ἀργυρίου* depends on *ἐπεθύμησα*. S. § 193. —— *καὶ τοῖς οὖσι μετ' ἐμοῦ* = *καὶ ταῖς χρείαις τῶν ὄντων μετ' ἐμοῦ*. S. § 202. N. 1. —— *πάντα* (sc. *κατὰ*) = *πάντως, omnino.* Kuin. —— *ὑπέδειξα ὑμῖν* = *ὑπόδειγμα ὑμῖν ἔδωκα* (cf. John 13, 15). —— *οὕτω* as I have labored. —— *τῶν ἀσθενούντων*. S. § 193. —— *τῶν λόγων*. S. § 192. 1. —— *μακάριον—μᾶλλον*. S. § 63. 7. This quotation is made to the spirit and tenor of our Saviour's instructions, rather than to any particular passage. —— *λόγῳ* is explained by *ὅτι . . . . θεωρεῖν*. —— *ῷ* is put by attraction for *ὅν*.

CHAPTER XXI.

Vs. 1–3. *ἀποσπασθέντες* has a middle signification (cf. Butt. § 136. 2; S. § 208. N. 1), and is strongly expressive of the painfulness of the separation. —— *Κῶ, Cos,* was one of the Cyclades, and lay S. of Ephesus. For this form of the accusative, cf. K. § 48. R. 1; S. § 46. —— *Πάταρα* was a maritime town of Lycia. —— *διὰ* in *διαπερῶν* refers to the passing of the ship *over* the sea. —— *ἀναφανέντες τὴν Κύπρον, being shown Cyprus* = *coming in sight of Cyprus.* In the active, this verb is followed by the dative of person and accusative of thing. In the passive, the dative becomes the agent, and the accusa-

tive is retained. Cf. Butt. § 134. 5; Mt. § 424. 2. —— εὐώνυμον is taken adverbially. S. § 135. 2. —— ἐκεῖσε is employed instead of ἐκεῖ, in the sense of the constructio prægnans (see N. on 1, 9), to denote the place whither the ship was bound. Cf. K. § 300. R. 7. b; S. § 235 (end). It may be rendered, however, both in this place and in 22, 5, in the sense of ἐκεῖ. —— ἦν—ἀποφορτιζόμενον, *was to unload.*

Vs. 4–7. αὐτοῦ, i. e. at Tyre. —— ἔλεγον . . . Ἱεροσόλυμα. This was not an absolute prohibition, for in that case the apostle would have done wrong in going to Jerusalem, and it would also have conflicted with the direction, which he himself had received from the Spirit (cf. 20, 22). It is to be considered in the light of a vivid portraiture of the dangers, to which Paul would be exposed in his visit to Jerusalem, drawn by the Spirit, in order to prepare him to meet, and as far as practicable to shun them. —— προπεμπόντων ἡμᾶς. See N. on 15, 3. —— σὺν (*accompanied by*) . . . . τέκνοις. This shows their great affection for the apostle. —— εἰς τὰ ἴδια (sc. οἰκήματα), *to their own homes.* —— τὸν πλοῦν διανύσαντες, *having finished* (literally, *having brought the ship through*) *the voyage.*

Vs. 8–14. ὄντος ἐκ τῶν ἑπτά, *being of the number of the seven* (deacons. Cf. 6, 5). —— προφητεύουσαι. Cf. 19, 6. —— Ἄγαβος. This is probably the same person mentioned in 11, 28. —— τάδε, *these things*=*thus.* —— οὕτω refers to δήσας . . . . εἶπε. —— οἱ ἐντόπιοι refers to the Christians whose hospitality Paul was enjoying at Cæsarea. —— τοῦ ἀναβαίνειν depends on παρεκαλοῦμεν. Cf. S. § 194. 1. Winer (§ 12. b) says that the genitive stands here as the simple infinitive. —— τί ποιεῖτε κλαίοντες, *why do you weep?* literally, *what are you doing, weeping?* ποιεῖτε is not pleonastic, as some say, but the participle is added to denote that in which the action of the verb consists. Cf. Xen. Cyr. I. 4. § 13, with my note. —— δεθῆναι depends on ἑτοίμως ἔχω, *I am ready* (see N. on ἔχω with an adverb, 12, 15). —— μὴ πειθομένου, sc. μὴ ἀναβαίνειν εἰς Ἱερουσαλὴμ from v. 12.

Vs. 15, 16. ἐπισκευασάμενοι, *packing up our baggage for* (ἐπι-)

the journey. —— *τῶν μαθητῶν*, sc. *τινές*. —— *ἄγοντες .... Μνάσωνι*, *conducting* (us) *to Mnason with whom*, etc. The construction is compressed, as fully written it would be *ἄγοντες ἡμᾶς ἐκείνῳ παρ' ᾧ Μνάσωνι ξενισθῶμεν*, *leading us to him with whom we were to lodge* (viz.) *to Mnason*. Meyer explains it, however, as put by attraction for *ἄγοντες παρὰ Μνάσωνα παρ' ᾧ ξενισθῶμεν*. Calvin, Beza, Schott, etc. gives as the sense: *adducentes secum apud quem hospitaremur Mnasonem*. This supposes Mnason to have been at Cæsarea, and to have accompanied Paul to Jerusalem, which is not very probable.

Vs. 19–21. *ὧν = ἐκείνων ἅ*. —— *πόσαι μυριάδες* is regarded by Meyer and De Wette as a hyperbolical expression. There must have been, however, at this time many thousand Jewish Christians in Jerusalem. —— *τοῦ νόμου* refers to the ceremonial law. —— *ἀποστασίαν* is the second accusative after *διδάσκεις*. S. § 184. 1. —— *ἀπὸ Μωϋσέως* depends on *ἀποστασίαν*.

Vs. 22–25. *τί οὖν ἐστι*, "*quid ergo est faciendum?*" Kuin. —— *εὐχὴν .... ἑαυτῶν*, *having a vow upon them = having bound themselves with a vow*. —— *ἁγνίσθητι σὺν αὐτοῖς*, *enter upon the same vow of purification with them;* literally, *be purified with them*. —— *δαπάνησον ἐπ' αὐτοῖς*, *be at expense for them* = assume the expense which they will incur on the completion of their vow. It was supposed by Paul's friends, that such an act of benevolence towards these Nazarites, would turn the tide of public feeling in his favor. Persons who thus assisted Nazarites in indigent circumstances to fulfil their vow, were made parties to it, and became sharers in it. Cf. Jahn's Bibl. Archæol. § 395. —— *ἵνα .... κεφαλήν*, *in order that they may shear their heads = may cause their heads to be shorn*. Cf. Butt. § 135. 8; S. § 209. N. 3. The termination of the vow was indicated by cutting the hair, which had been suffered to grow long. Cf. 18, 18. —— *ὧν = ἐκείνων ἅ*, of which equivalent the antecedent limits *οὐδέν*, and the relative is the synecdochical accusative with *κατήχηνται*. —— *οὐδέν ἐστιν* = *is false*. —— For the construction of *φυλάσσεσθαι* with the

accusative, cf. K. § 279. 1. The accusative is properly speaking synecdochical. —— *τό, τε* is thus written to distinguish it from *τότε, then.* S. § 37. N. 4. —— *εἰδωλοθύτων . . . . πορνείαν,* cf. 15, 29.

V. 26. *τὴν ἐκπλήρωσιν,* i. e. the time of the completion. This notice his fellow Nazarites had been unable to give the priests, on account of their inability to defray the expense of the sacrifice to be offered, at the expiration of the time specified in the vow. See N. on v. 24. Dr. Robinson (Lex. N. T. sub voce) takes *ἐκπλήρωσιν* in the sense of *full observance,* i. e. that he was about to keep in full the proper number of days. Cf. Num. 6, 9. —— *ἕως οὗ, at which* (time). This was seven days from the time when the notice was given, as appears from the next verse.

Vs. 27–29. *ἔμελλον—συντελεῖσθαι, were about to be ended*=were almost ended. —— *ἀπὸ τῆς Ἀσίας.* See N. on 2, 9. —— *βοηθεῖτε, help* to apprehend this man. —— *κατά, against.* —— *Ἕλληνας.* The plural is used to denote the class or nation, since Trophimus was the only Greek seen with Paul. —— *ἦσαν γὰρ προεωρακότες, for they had seen.* See N. on *ἦσαν καταμένοντες,* 1, 13. —— *σὺν αὐτῷ=in his company.* —— *ἐνόμιζον.* This shows that their accusation was founded on mere conjecture.

Vs. 30–33. *εἷλκον . . . . ἱεροῦ.* This was done in order that the temple might not be polluted by the murder of Paul. —— *αἱ θύραι* of the temple. —— *τῷ χιλιάρχῳ.* This officer, whose name was Claudius Lysias (cf. 23, 26), had command of the garrison in the castle of Antonia. —— *συγκέχυται* is the perf. pass. 3 pers. sing. of *συγχέω.* —— *ἐπαύσαντο τύπτοντες.* See N. on 5, 42. —— *ἐπελάβετο αὐτοῦ* (S. § 192. 1), *took hold of him.* —— *ἐπυνθάνετο* of the persons who had seized Paul.

Vs. 34–36. *τὸν θόρυβον* of the mob. —— *ἐκέλευσεν* refers to the chief captain. —— *εἰς τὴν παρεμβολήν, into the fortress* of Antonia. —— *ἀναβαθμοὺς* leading from the temple to the tower of Antonia. ——

συνέβη βαστάζεσθαι αὐτὸν = ἐβαστάζετο. —— *αἶρε αὐτόν,* sc. *ἐκ τῆς γῆς.* Cf. 22, 22.

Vs. 37–40. *εἰ.* See N on 19, 2. —— *Ἑλληνιστὶ γινώσκεις.* Cf. Xen. Cyr. VII. 5. § 31, *τοὺς Συριστὶ ἐπισταμένους.* In this phrase there is an ellipsis of *λαλεῖν.* —— *οὐκ* in the negative interrogative *οὐκ ἄρα .... ὁ Αἰγύπτιος,* implies the expectation of an affirmative answer. S. § 219. 4. —— *ὁ Αἰγύπτιος.* This Egyptian impostor, whose name is not given in history, was defeated by Felix, and many of his followers were slain, although he himself escaped. Cf. Joseph. Bell. Jud. II. 13. § 5. —— *τῶν σικαρίων, assassins.* They received this name from the short dagger (*sica*), which they concealed under their garments. The article marks their existence as well known at that time. Cf. S. § 167. —— *οὐκ ἀσήμου,* by litotes for *very celebrated.* —— *κατέσεισε τῇ χειρί.* See N. on 12, 17. —— *τῇ Ἑβραΐδι διαλέκτῳ.* See N. on 1, 19.

CHAPTER XXII.

V. 1. *ἄνδρες ἀδελφοὶ κ. τ. λ.* See N. on 7, 2. —— *νυνὶ* (=*νῦν*) is here used as an adjective. S. § 169. 1.

Vs. 3–5. *τῆς Κιλικίας,* sc. *πόλει.* —— *παρὰ τοὺς πόδας Γαμαλιὴλ πεπαιδευμένος = being educated under Gamaliel.* The seat of the teacher was elevated above those of his pupils, and hence the expression *παρὰ τοὺς πόδας.* —— *κατὰ ἀκρίβειαν, with strictness.* —— *τοῦ πατρῴου νόμου, of the traditional law,* depends on *ἀκρίβειαν,* and not on *πεπαιδευμένος,* as the older commentators constructed it. —— *τοῦ θεοῦ,* i. e. the law of God. —— *ταύτην τὴν ὁδόν.* See N. on 9, 2. —— *ἄχρι θανάτου,* i. e. even to causing them to be put to death. —— *τὸ πρεσβυτέριον* refers to the Sanhedrim. Cf. N. on 5, 21. —— *πρὸς τοὺς ἀδελφοὺς* belongs to *ἐπιστολὰς δεξάμενος,* and refers to the Jews, who were called

brethren, because of their common origin. —— τοὺς ἐκεῖσε (=ἐκεῖ. See N. on 21, 3) ὄντας, i. e. the followers of Christ.

Vs. 9–12. οἱ δὲ σὺν ἐμοὶ ὄντες=*my attendants.* —— ὧν is put by attraction for ἅ. —— κατὰ τὸν νόμον, *after* (i. e. in conformity to) *the law* of Moses. —— μαρτυρούμενος. See N. on 6. 3.

Vs. 14–16. τὸν δίκαιον. See N. on 3, 14. —— ὧν=ἐκείνων ἅ, of which the antecedent limits μάρτυς. —— τί μέλλεις, *why do you delay.* Cf. Xen. Cyr. I. 3. § 15, ὁ δὲ οὐκ ἐμέλλησαν, *he did not delay.* —— βάπτισαι, *cause yourself to be baptized.* —— ἀπόλουσαι τὰς ἁμαρτίας= εἰς ἄφεσιν ἁμαρτιῶν (2, 38). De Wette.

Vs. 17–21. ἐγένετο δέ μοι κ. τ. λ. In the opinion of many, this thing took place during Paul's visit to Jerusalem, spoken of in 11, 30; 12, 25. It seems preferable, however, to refer it to the time when he returned from Damascus. Cf. 9, 26. —— προσευχομένου μου. The construction is varied from the dative of the preceding participle, to denote more emphatically the change of tense=*when I had returned—and while I was praying.* —— αὐτόν, i. e. Jesus Christ. —— οὐ . . . . ἐμοῦ is euphemistically put for, *they will forcibly prevent you from giving testimony concerning me.* —— αὐτοὶ ἐπίστανται κ. τ. λ. Paul's answer is to be regarded as a plea for remaining in Jerusalem, on the ground that his former zeal in persecuting the church, would convince the Jews of the honesty of his present professions, and cause them to listen to him with candor. This expostulation is without effect, and he is answered by his Lord, πορεύου. The expression of opinion that the Jews would listen to him, shows that this ecstasy took place, when he first visited Jerusalem after his conversion, for he was not without abundant evidence of their perverseness, long before he came up to Jerusalem from Antioch. See N. on v. 17. —— μακράν, sc. ὁδόν. Butt. § 115. 4.

Vs. 22–24. αἶρε ἀπὸ τῆς γῆς=*kill, slay.* —— τὸν τοιοῦτον has here its bad sense=*such a wretch.* —— μάστιξιν ἀνετάζεσθαι, *to examine by scourging* (literally, *by scourges*). ἀνετάζω is used, in a forensic sense

of judicial examination. —— οὕτως refers to αἶρε ἀπὸ τῆς γῆς. —— αὐτῷ is the dat. incommodi. See N. on 3, 20.

Vs. 25–30. *προέτειναν αὐτὸν τοῖς ἱμᾶσιν, as they stretched him out* (to be bound) *with thongs* in order to be scourged. Trollope (adopting the reading προέτεινεν) renders, *was stretching him forward for scourging.* —— γὰρ implies an ellipsis: (take heed) *for this man,* etc. ὅρα is found in some MSS. before τί μέλλεις. —— πολλοῦ κεφαλαίου is the genitive of price. S. § 200. 4. —— γεγέννημαι, sc. πολίτης. —— ἀπέστησαν ἀπ᾽ αὐτοῦ, i. e. made no further attempt to examine him by scourging. —— παρὰ τῶν Ἰουδαίων. Trollope takes these words with γνῶναι, on the ground that κατηγορεῖται would be more correctly followed by ὑπό. But when the subject is a thing, this verb is followed by παρά. Cf. Rob. Lex. N. T. sub voce.

CHAPTER XXIII.

Vs. 1–3. πεπολίτευμαι, *I have acted the part of a citizen* = *have lived.* —— τύπτειν αὐτοῦ τὸ στόμα in order to express abhorrence of what Paul had just said. —— τοῖχε κεκονιαμένε. Cf. Matt. 23, 27, where the hypocritical scribes and Pharisees are compared to whited sepulchres. It may be remarked, that six years after this prophetic denunciation, Ananias was killed in a tumult.

Vs. 5–7. οὐκ ᾔδειν. Some explain this of Paul's ignorance that Ananias was performing the functions of high priest at that time, a thing which he did upon the murder of Jonathan by Felix. Others regard it as a strong disclaimer of any acknowledgment of him as high priest, since he had arbitrarily seized the office after Jonathan's death; and others still are of the opinion that he means to say, that he spake with due reflection. The first of these conjectures has the greatest claims upon our adoption. —— γέγραπται γάρ, (had I known this I should not have so addressed

him) *for it is written.* —— ἐστὶ Σαδδουκαίων, *belonged to the Sadducees* (S. § 190). See N. on 5, 17. —— τὸ δὲ ἕτερον, sc. ἐστί. —— ἐλπίδος καὶ ἀναστάσεως, *hope of the resurrection*, is a hendiadys. —— ἐσχίσθη. Cf. 14, 4.

Vs. 8–10. ὁμολογοῦσι, i. e. admit the truth of. —— τὰ ἀμφότερα refers to the resurrection and the existence of spiritual beings, as the μήτε is copulative, and combines ἄγγελον and πνεῦμα into one generic idea. Cf. Butt. § 149, p. 427. —— τοῦ μέρους = *belonging to the part.* —— εὐλαβηθεὶς, *fearing.* —— τὸ στράτευμα, *a company, detachment.* This word is used in the same limited sense in Eur. Supp. 653, cited in Liddell and Scott. Cf. also Luke 23, 11. —— καταβὰν from the tower of Antonia. —— παρεμβολήν. See N. on 22, 24.

Vs. 12–15. ὡς γὰρ διεμαρτύρω (1 aor. mid. 2 pers. sing. of διαμαρτύρομαι), *for as you have borne witness.* —— ἀνεθεμάτισαν ἑαυτούς, *anathematized themselves, laid themselves under an oath.* —— συνωμοσίαν, *conjuration, conspiracy,* is here synonymous with συστροφὴν in v. 12. —— ἀναθέματι ἀνεθεματίσαμεν ἑαυτούς, *we have laid ourselves under a most inviolable oath.* Cf. N. on ἀπειλῇ ἀπειλησώμεθα, 4, 17. —— μηδενὸς γεύσασθαι. S. § 192. 1. —— σὺν τῷ συνεδρίῳ belongs to ὑμεῖς. —— αὐτὸν refers to Paul. —— τοῦ ἀνελεῖν depends on ἕτοιμοι. S. § 195, 1. —— τὴν ἐνέδραν, *the lying in wait.* Cf. Thucyd. III, 90. § 2. —— παραγενόμενος, "ex Hebraismo redundat." Kuin. It is better, however, to refer it to a copiousness and circumstantiality of detail, to be found occasionally in all writings.

Vs. 19–22. ἐπιλαβόμενος τῆς χειρὸς αὐτοῦ. See N. on τῆς δεξιᾶς χειρὸς, 3, 7. —— κατ' ἰδίαν, *by himself, privately.* —— τοῦ ἐρωτῆσαι denotes the purpose of συνέθετο. S. § 194. 1. —— ὡς, *as if, under pretence of.* —— ἀκριβέστερον = *more accurately.* —— ἐπαγγελίαν, *order command.* —— ἐκλαλῆσαι is regarded by Wahl as the infinitive for the imperative (Butt. § 142. N. 5), but Winer (Gram. § 38. 7) prefers to regard it as the infinitive in dependence upon παραγγείλας.

—— *ὅτι ταῦτα ἐνεφάνισας πρός με.* Notice the change from the *oratio obliqua* to the *oratio directa.* Cf. K. § 345. II.

Vs. 23–25. *δύο τινάς, some two,* i. e. two or three. —— *παραστῆσαι.* The construction is so changed, that it is necessary to supply *δεῖ,* or *ἐκέλευσε.* —— *διασώσωσι, may conduct in safety.* Cf. Xen. Anab. II. 3. § 18. For this constructio prægnans of the verb, see N. on 1, 9. —— *Φήλικα, Felix,* became procurator of Judea in A. D. 61. His government was extremely oppressive and arbitrary, and he was only saved from punishment, on his recall by Nero A. D. 58, by the influence of his brother Pallas, the emperor's favorite. —— *γράψας* is to be referred to the subject of *εἶπεν,* v. 23. —— *περιέχουσαν τὸν τύπον τοῦτον,* "*comprised in this form.*" Trollope.

Vs. 27–30. *ἄνδρα* is repeated in *αὐτόν,* in consequence of the words intervening between it and its governing verb. S. § 160. N. 5. —— *μαθὼν ὅτι Ῥωμαῖός ἐστι.* It will be recollected that Paul himself informed Lysias of this, in order to avert the threatened examination by scourging. The report made to Felix gives a gloss to the affair, complimentary to the sagacity and clemency of the chief captain, but not strictly in accordance with the truth. —— *μηδὲν—ἔγκλημα ἔχοντα, having no accusation*=*being accused of no crime.* —— *ἄξιον θανάτου.* S. § 200. N. 2. —— *μηνυθείσης—ἐπιβουλῆς—μέλλειν.* De Wette says that there is a commingling of the constructions *μηνυθείσης—ἐπιβουλῆς τῆς μελλούσης,* and *μηνυσάντων (μηνυθέντος)—ἐπιβουλὴν—μέλλειν κ. τ. λ.* —— *ὑπὸ* is employed with *ἔσεσθαι,* because it has the passive signification, *to be made.* See N. on 12, 5.

Vs. 32–35. *ἐάσαντες* refers to *στρατιῶται διακόσιοι* (v. 23). —— *ἀναγνούς,* sc. *τὴν ἐπιστολήν.* —— *ἐπαρχίας* of the Roman empire.

CHAPTER XXIV.

VS. 1–3. *ῥήτορος* is used here in the sense of *advocate*. Tertullus was probably a Roman orator or advocate, who had come to practise in Judea, and hence, as likely to have influence with Felix, was employed by the Sanhedrim to make these charges against Paul. —— *αὐτοῦ* refers to Paul. —— *πολλῆς εἰρήνης τυγχάνοντες* (S. § 191. 2), *inasmuch as* (S. § 225. 4) *we enjoy great quiet*. Felix had cleared the country from robbers, yet his government was so oppressive, that we can look upon this address of Tertullus, as nothing but the most sheer and unfounded flattery. —— *κατορθωμάτων* depends on *τυγχάνοντες*. —— *πάντῃ τε καὶ πανταχοῦ* is to be taken with *γινομένων*, and not with *ἀποδεχόμεθα*, as is done in our English translation.

VS. 4–6. *συντόμως* qualifies *λεγόντων* to be supplied with *ἡμῶν*. Meyer, however, rejects this ellipsis, and takes *συντόμως* with *ἀκοῦσαι*. —— *εὑρόντες* (sc. *ἐσμεν*) = *εὕρομεν*. For the use of the participle for the finite verb, cf. Mt. § 559. *Obs*. Some prefer to regard the construction as involving an anacoluthon, Luke having employed the participle, as though he intended to have written *ἐκρατήσαμεν αὐτὸν* in v. 6, but from which he deviated by the employment of the relative sentence *ὃς . . . . βεβηλῶσαι*. —— *λοιμόν*. In like manner it is said in common parlance, of a troublesome person, that he is a *plague*, and hence comes the vulgar adjective *plaguey*, in the sense of *troublesome*, *vexatious*. —— *τὴν οἰκουμένην*. See N. on 17, 6. —— *αἱρέσεως*. See N. on 5, 17. —— *ἠθελήσαμεν*, *we purposed, intended*.

VS. 8, 9. *παρ' οὗ* refers to Paul, and depends on *ἐπιγνῶναι*. —— *ὧν* is put by attraction for *ἅ*, the accusative of the thing after *κατηγοροῦμεν*. Cf. Mt. § 370. N. 2; S. § 194, N. 3. —— *οὕτως* as Tertullus had said. For the use of *οὕτως ἔχειν*, see N. on 12, 15.

VS. 10–13. *ἐπιστάμενος*, *inasmuch as I know*. S. § 225. 4. —— *ἐκ πολλῶν ἐτῶν*. See N. on 23, 24. —— *τὰ—ἀπολογοῦμαι*. Cf. Butt.

§ 131. 6; S. § 182. —— δυναμένου σου γνῶναι, *since you may be able to know*, i. e. the fact can be clearly established. —— οὐ πλείους ἡμέραι ἢ δεκαδύο. The apostle, as Trollope rightly remarks, did not include the five days in which he had been in Cæsarea (cf. v. 1). The first of the twelve days is that on which he arrived at Jerusalem (21, 15); on the second the elders came together (v. 18); the third and ninth inclusive were those in which he had assumed the vow of the Nazarites (v. 27); on the ninth he was seized by the mob (v. 30); on the tenth he was brought before the Sanhedrim (22, 30); and on the night of the eleventh, he was conveyed to Antipatris (23, 31); and reached Cæsarea on the twelfth. —— ἀφ' ἧς = ἀπὸ τῆς ἡμέρας ἧς (i. e. ᾗ). —— ἀνέβην from Corinth. Cf. 20, 3. —— προσκυνήσων denotes purpose. S. § 225. —— ἐν Ἰερουσαλὴμ is to be constructed with προσκυνήσων, and not with ἀνέβην, as is done in our English version. —— κατὰ τὴν πόλιν, *throughout the city*. —— περὶ ὧν = ταῦτα περὶ ὧν. In this part of his reply, Paul shows that he had not been long enough at Jerusalem to have excited sedition, or formed a party for seditious purposes. In vs. 14–16, he replies to the charge of heresy, which Tertullus had made against him, and in vs. 17–21, he confronts the accusation that he had profaned the temple.

Vs. 14–16. ἣν λέγουσιν αἵρεσιν. It is evident that αἵρεσις is here used in a bad sense, since Paul repudiates its application to Christianity. —— πιστεύων explains οὕτω. —— αὐτοὶ οὗτοι refers to those of Paul's accusers who were Pharisees. —— ἀνάστασιν . . . . ἀδίκων explains ἐλπίδα ἔχων εἰς τὸν Θεόν. —— ἀσκῶ, sc. ἐμαυτόν. Cf. Butt. § 130. N. 2

Vs. 17–21. δι' ἐτῶν πλειόνων, *after many years* (of absence). —— προσφοράς, *offerings*, refers to the sacrifices which Paul was about to offer on the completion of his vow. Cf. 21, 26. —— ἐν οἷς (sc. πράγμασι), *during which proceedings*, "in quibus dum occupor." De Wette. —— εὗρον—τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, *but certain Jews from Asia found me.* The presence of δὲ shows that the apostle left something to be mentally supplied, *they found me—neither with a mul-*

titude nor with tumult, but certain Asiatic Jews (pretend that they thus found me). —— αὐτοὶ οὗτοι. The context shows that these pronouns refer to the Sadducees who were present. —— στάντος μου, *while I stood.* —— ἢ = ἄλλο ἤ. Cf. Vig. Gr. Idioms, p. 143. —— ἧς is put by attraction for ἥν.

Vs. 22, 23. ἀκριβέστερον. Felix had doubtless learned more of the Christian religion from this short speech of Paul, than from all the sources of information to which he had previously had access. Hence having a better knowledge of the subject, he was satisfied that the charges against Paul were unfounded, and therefore put off (ἀνεβάλετο) his accusers by referring the decision to a future occasion. —— διαταξάμενος, like the preceding εἰπών, belongs to ἀνεβάλετο. —— τῷ ἑκατοντάρχῃ refers to the centurion who had escorted Paul to Cæsarea, the other having returned to Jerusalem. Cf. 23, 23, 32.

Vs. 24–27. Δρουσίλλῃ. She was the youngest daughter of Herod Agrippa, and had been married to Azizus, king of Emessa, whom Felix had persuaded her to abandon, in order to an adulterous marriage with himself. —— ἐγκρατείας, *continence, self-control,* of which virtue the life of Felix showed him to be wholly destitute. —— τοῦ κρίματος refers to the judgment which God will pronounce upon all men at the last day. —— ἔμφοβος, *afraid, in a state of alarm.* —— τὸ νῦν ἔχον, *for the present,* or *as the matter now is.* Winer (§ 22. 1) regards this as a nominative absolute, but Kühner (§ 308. R. 3) more correctly explains it as an adverbial accusative. —— ἅμα καὶ ἐλπίζων κ. τ. λ. What a picture is here given of the corrupt and avaricious character of Felix! —— ἐλπίζων is to be referred grammatically to ἀπεκρίθη in v. 25, although, as De Wette remarks, it has no logical dependence upon it. Bloomfield, however, thinks, that it denotes one of the causes, which induced Felix to give Paul his dismission. —— διάδοχον, *a successor.* —— χάριτας καταθέσθαι, *to lay up a favor, to confer a favor* with a view of receiving one in return. Cf. Thucyd. I. 128. § 4. —— δεδεμένον, *bound, in bonds.*

CHAPTER XXV.

Vs. 1–3. ἐπιβὰς τῇ ἐπαρχίᾳ, *having entered upon the government of the province.* So Kuinoel and others. See N. on ἐπαρχίας, 23, 34. —— χάριν is explained by ὅπως .... Ἱερουσαλήμ. —— αὐτοῦ refers to Paul. —— ἐνέδραν (see N. on 23, 16) .... ὁδὸν are the words of Luke, explaining the design of the request. ποιοῦντες = ποιήσοντες. S. § 225. 5.

Vs. 4–6. ἑαυτόν, *he himself,* is the subject of μέλλειν. —— οἱ δυνατοὶ = οἱ πρῶτοι (v. 2). Cf. Thucyd. I. 89. § 3, where οἱ δυνατοὶ occurs in the sense of *persons in authority.* —— εἴ τι ἐστίν, sc. αἴτιον. —— βήματος. See N. on 18, 12.

Vs. 7–9. αὐτοῦ refers to Paul. —— περιέστησαν Paul. —— οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες (cf. v. 5) is in explanatory apposition with Ἰουδαῖοι. —— ὅτι οὔτε εἰς τὸν νόμον κ. τ. λ. This denial of Paul, shows that his accusers still persisted in charging him with heresy, a profanation of the temple, and sedition. See N. on 24, 11. —— χάριν καταθέσθαι. See N. on 24, 27. —— ἐκεῖ, i. e. at Jerusalem. —— τούτων refers to the charges made against Paul. —— ἀπ᾽ ἐμοῦ, *by me.*

Vs. 10–12. ἐπὶ τοῦ βήματος Καίσαρος, *at Cæsar's tribunal,* so called because the procurator or judge was acting in the name and authority of Cæsar. —— ἑστώς εἰμι, *I am standing.* —— οὗ με δεῖ κρίνεσθαι, sc. μόνον. —— κάλλιον, *better* than you seem to admit from your proposal to change the place of judgment to Jerusalem. Such I think is the force of the comparative, by which Paul hints that the governor is fully aware of the falsity of the charges made against him. Some supply the implied comparison thus, *better* than I. Cf. Stuart's Gr. N. T. § 119. 4. Others, among whom is Winer (§ 28. 3. a), translate, *better* than I can tell thee. —— ὧν = τούτων ἅ, of which equivalent, the accusative depends on κατηγοροῦσι. See N. on 24, 8. —— αὐτοῖς

χαρίσασθαι. See N. on χαρισθῆναι, 3, 14. —— ἐπικαλοῦμαι has here the sense of the middle. —— τοῦ συμβουλίου, *council*, is put here by meton. for *counsellors*. The governors of provinces, when they sat as judges, were assisted by persons who were called *consiliarii*, and according to whose views they pronounced sentence. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 284.

Vs. 13–16. Ἀγρίππας. This was the son of Agrippa, whose miserable death is recorded in 12, 23. In A. D. 53, he was transferred from the kingdom of Chalcis, which he had received from Claudius, when only 17 years old, to the provinces possessed by his father, viz. Batanea, Trachonitis, Auranitis, and Abilene, which he governed with the title of king. He died A. D. 100, after a reign including that over Chalcis, of 61 years. —— ἀσπασόμενοι denotes the purpose of κατήντησαν. Cf. § 225. 5. —— γενομένου μου, *when I was*. S. § 226. εἰς gives to γενομένου the idea of motion. See N. on 1, 9. —— χαρίζεσθαι. See N. on v. 11. —— κατὰ πρόσωπον, *face to face*. —— πρὶν—ἔχοι. The optative is employed here after πρίν, instead of the subjunctive with ἄν, to denote an action of usual or frequent occurrence. Cf. S. § 220. 2; K. § 337. 8. —— τόπον τε ἀπολογίας λάβοι, *may have opportunity to make his defence*.

Vs. 18–21. περὶ οὗ is to be constructed with οὐδεμίαν αἰτίαν ἐπέφερον. Meyer, referring to v. 7, constructs these words with σταθέντες. But the use of περὶ with the genitive in the sense of *around*, is confined to poetry, and even there is seldom to be met with. Cf. K. § 295. 3. I. 1. —— ὧν = ἐκείνων ἅ, of which equivalent the antecedent limits αἰτίαν. —— δεισιδαιμονίας is to be taken in the good sense, *religion*, not *superstition*, as our English translation has it. —— ἀπορούμενος denotes cause. —— τηρηθῆναι. It is unnecessary to make this verb stand for εἰς τὸ τηρηθῆναι, inasmuch as ἐπικαλεσαμένου has the sense of *demanding, claiming by appeal*. —— τοῦ Σεβαστοῦ (*the venerable*) = *Augustus*, the title of the early Roman emperors, assumed first by Octavianus. ——

διάγνωσιν, determination, decision, the idea of a *judicial cause* being involved in *αὐτόν*.

V. 22. *ἐβουλόμην . . . . ἀκοῦσαι, I could wish myself to hear the man.* For this use of the imperfect to express something greatly desired, and yet supposed by the person speaking to be impracticable, cf. Stuart's Gram. N. T. § 126. N. 1. —— *ἀνθρώπου*. S. § 192. 1.

Vs. 23–25. *μετὰ πολλῆς φαντασίας, with much show.* —— *τὸ ἀκροατήριον* refers to the place where causes were heard and decided, *the place of audience, the audience-chamber.* —— *τοῖς κατ' ἐξοχὴν οὖσι* = *τοῖς ἐξόχοις.* —— *μὴ—μηκέτι.* S. § 230. 2. —— *καὶ δέ, and also.* —— *πέμπειν* to Rome.

Vs. 26, 27. *ἀσφαλές, certain, definite* in respect to the crime charged upon him. —— *τῷ κυρίῳ, to my lord.* The title *dominus* was rejected by Augustus and Tiberius, as savoring too much of the usage of the ancient kings. The other emperors, especially Domitian, were pleased with the title. —— *οὐκ ἔχω* = *I am unable.* —— *ἐπὶ σοῦ.* Felix thought that Agrippa's intimate acquaintance with Jewish customs (cf. 26, 3), would enable him to write more definitely to Rome concerning Paul. —— *τὰς κατ' αὐτοῦ αἰτίας, the crime charged upon him.*

CHAPTER XXVI.

Vs. 1–3. *ἐκτείνας τὴν χεῖρα* according to the custom of ancient orators, when about to commence their oration. —— *ὧν ἐγκαλοῦμαι.* S. §§ 194. 4; 177. 3. —— *μακάριον* is the predicate. —— *γνώστην ὄντα σε, you being skilled,* is an accusative absolute. See N. on 7, 21. —— *ἐθῶν* depends on *γνώστην.* S. § 187. 2.

Vs. 4–7. *ἀπ' ἀρχῆς* refers to the time when Paul first came to Jerusalem. —— *ἄνωθεν* = *ἀπ' ἀρχῆς.* —— *Φαρισαῖος* is in apposition with

the omitted subject of ἔζησα. —— πρὸς τοὺς πατέρας depends on γενομένης. —— ἕστηκα κρινόμενος, *I stand being judged* = *I stand to be judged.* —— εἰς ἣν (i. e. ἐπαγγελίαν) depends on καταντῆσαι. —— ἐν ἐκτενείᾳ = *intently.* —— νύκτα καὶ ἡμέραν = *continually.* —— ἐλπίδος is suggested by ἐλπίζει.

Vs. 8–11. τί is written in some editions (after the Greek Scholiasts) with a mark of interrogation, τί; *what! is it deemed by you a thing incredible?* As it stands in our text, it is to be translated, *why is it deemed,* etc. —— εἰ = ὅτι. —— ἔδοξα ἐμαυτῷ = *I thought.* —— πρὸς is here employed in a hostile sense. —— τὸ ὄνομα Ἰησοῦ. See N. on τὸ ὄνομα κυρίου, 2, 21. —— δεῖν. The subject may be supplied from ἐμαυτῷ. —— ὃ refers to πολλὰ ἐναντία in the preceding verse. —— καὶ πολλοὺς κ. τ. λ. is epexegetical of the preceding ὃ . . . . Ἱεροσολύμοις. —— κατέκλεισα, *I caused to be shut up.* —— ἀναιρουμένων αὐτῶν is a genitive absolute denoting time, *when they were put to death,* i. e. when they were led away to execution. The plural is not here employed generically for Stephen alone (see N. on Ἕλληνας, 21, 28), but for other martyrs also whose names are unknown. —— κατήνεγκα ψῆφον. Paul was not a member of the Sanhedrim, and therefore this expression must be taken in the sense of *I consented, approved.* —— ἠνάγκαζον βλασφημεῖν, *I endeavored to make them blaspheme.* For this conative use of the imperfect, cf. S. § 211. N. 12. —— αὐτοῖς is the *dat. incommodi.* —— ἐδίωκον . . . . πόλεις. An instance of this was his visit to Damascus.

Vs. 16, 17. εἰς τοῦτο is explained in προχειρίσασθαι κ. τ. λ. —— ὧν = ἐκείνων ἅ. —— ὀφθήσομαι has a middle signification = *I will show you, cause you to see.* Bloomfield would take it in the passive sense, making ὧν = ἐκείνων (καθ') ἅ, *of those things in respect to which I shall be revealed,* i. e. will reveal myself to thee. —— οὓς in εἰς οὓς refers to τοῦ λαοῦ as well as to τῶν ἐθνῶν.

Vs. 18–20. πίστει is to be taken with τοῦ λαβεῖν, which infinitive denotes the purpose of τοῦ ἐπιστρέψαι, or perhaps in combination with it,

of ἀνοῖξαι ὀφθαλμοὺς αὐτῶν. —— ἀπειθής, like the verb ἀπειθέω, is followed by the dative. —— εἰς πᾶσάν τε . . . . Ἰουδαίας is taken by Meyer with the preceding τοῖς, but De Wette more correctly makes it depend on ἀπήγγειλον. Cf. Luke 8, 34. —— πράσσοντας conforms in case to the omitted subject of the preceding infinitives. See N. on 11, 13.

Vs. 22, 23. ὧν—μελλόντων = ἐκείνων ἃ μέλλοντα. —— εἰ. See N. on v. 8. —— παθητός, *destined to suffer* (= *must needs suffer*), in order that the prophecies respecting him might be fulfilled. Cf. S. 142.

Vs. 24–26. ταῦτα refers especially to the words spoken by Paul in v. 23. —— μαίνῃ, *you are mad*, i. e. you speak like an enthusiast who is beside himself. The doctrine of the resurrection from the dead, must have appeared to Festus like the chimera of a madman, and hence he attributed it to the effect upon Paul of close and long-continued devotion to study. —— τὰ πολλὰ—γράμματα. The presence of the article shows that Paul's learning was a matter of celebrity = *the much learning* (which thou hast), i. e. *thy great learning*. Some of the German commentators, as Kuinoel, Meyer, etc., translate: *the many writings* which you have studied. But this is a far less forcible and natural interpretation. —— σωφροσύνης, *soundness of mind, sanity*, is opposed to μαίνῃ . . . . περιτρέπει in v. 24. —— γὰρ before περὶ τούτων introduces an appeal to Agrippa's knowledge of the transactions referred to, in confirmation of Paul's claim to be considered a man of sane mind. —— λανθάνειν—αὐτόν, *are concealed from him*. —— τούτων. See N. on ταῦτα, v. 24. —— ἐν γωνίᾳ, *in a corner* = *in secret*. The expression is adagial. —— τοῦτο refers to these events, considered as a historical unity.

Vs. 28–30. ἐν ὀλίγῳ, *within a little* = *almost*. —— ἐν ὀλίγῳ—ἐν πολλῷ. The preposition is repeated in order to give greater distinctness to the expressions. —— καὶ in κἀγὼ is *also*. —— τῶν δεσμῶν τούτων (δεικτικῶς). Cf. 22, 29; 28, 16. —— οἱ συγκαθήμενοι αὐτοῖς,

those who sat with them, i. e. the chief officers and others high in state. Cf. 25, 23. See also N. on 25, 12.

V. 31. ὅτι οὐδὲν θανάτου ἄξιον κ. τ. λ. It has been well remarked that the innocence of Paul was attested in the strongest manner by Lysias (23, 29), Felix (24, 22–27), Festus and Agrippa (26, 31).

CHAPTER XXVII.

Vs. 1–3. ἐκρίθη = ἐγένετο κρῖμα, and hence is followed by the genitive τοῦ ἀποπλεῖν. See N. on 3, 12. Kühner (§ 274. R. 3) considers the genitive of punishment after κρίνεσθαι and certain other verbs, as the genitive of price (§ 275. 3). —— ἡμᾶς. Luke and Aristarchus (cf. Col. 4, 10) were in the apostle's company. —— σπείρης Σεβαστῆς, *of the Augustan cohort.* Josephus mentions the band of Sebaste at Cæsarea, but whether they bore the imperial title, or were so called from Sebaste, the name given by Herod to Samaria, is uncertain. —— πλοίῳ Ἀδραμυττηνῷ, *a ship of Adramyttium.* This town was on the Æolian coast opposite to Lesbos. —— τοὺς .... τόπους = *along the Asiatic coast.* τοὺς—τόπους is the accusative of place 'whither.' —— Ἀριστάρχου. Cf. 19, 29. —— φιλανθρώπως—τῷ Παύλῳ χρησάμενος, *treating Paul kindly.*

Vs. 4–6. ὑπεπλεύσαμεν. This verb is employed, when one sails under the lee of an island or country, to avoid a gale from the opposite direction. The ship was driven by the wind to the north of Cyprus, whereas the more direct course would have carried them to the south of the island. —— τὸ κατὰ τὴν Κιλικίαν, *off against Cilicia.* —— Μύρα τῆς Λυκίας. See N. on 13, 13. —— κἀκεῖ, i. e. at the port of Myra. —— πλοῖον Ἀλεξανδρῖνον. It appears from v. 38, that this was a cornship from Alexandria, which ships, Smith (cf. Biblioth. Sac. Vol. VI. p.

793) says, were quite as large as the largest class of merchant-ships of modern times. —— *πλέον εἰς=bound for.*

Vs. 7, 8. *βραδυπλοοῦντες* on account of adverse winds (cf. v. 4). Their slow progress is further denoted by *μόλις.* —— *κατὰ τὴν Κνίδον, off Cnidus.* This was a city of Caria, situated on the extremity or tongue of land lying between Rhodes and Cos. The distance from Myra to Cnidus is about 130 geographical miles. —— *ὑπεπλεύσαμεν.* See N. on v. 4. —— *κατὰ Σαλμώνην.* See N. on *κατὰ τὴν Κνίδον,* v. 7. Salmone was the eastern promontory of Crete, and is now called Cape Salomon. A ship's course from Cnidus to Italy would be by the north side of Crete, but the northwest wind compelled the ship in which Paul was, to run down in the direction of Salmone, and thus pass under the lee of Crete. —— *παραλεγόμενοι, sailing along by, coasting along.* —— *αὐτὴν* refers to *τὴν Κρήτην.* —— Καλοὺς λιμένας, *Fair Havens,* a harbor, or as Smith thinks (Biblioth. Sac. l. c. p. 794), no more than an open roadstead (cf. v. 12), is situated on the south side of Crete, near Cape Matala, about midway between the eastern and western extremities of the island. Lasea (*Λασαία*) was a city lying between the harbor and the cape, a short distance inland. Cf. Kiepert's Map of Crete.

Vs. 9–11. *τὴν νηστείαν* refers to the great day of atonement (cf. Lev. 16, 29–34; 23, 26–30; Num. 29, 1–11), which was observed with fasting from evening to evening. It took place on the tenth day of Tishri (i. e. October), after which, sailing in the Mediterranean would of course be dangerous. —— *θεωρῶ, ὅτι—μέλλειν ἔσεσθαι.* When a parenthesis or a number of words intervene between *ὅτι* and the following verb, the construction is frequently carried on by the infinitive. Cf. Mt. § 631. 2 (end). —— *ὕβρεως—ζημίας.* Kuinoel refers the former of these words to the violence of the tempest, the latter, to the injury done thereby to the ship and its cargo. —— *ναυκλήρῳ, the supercargo.*

Vs. 12–14. *εἴπως, if possibly.* —— *Φοίνικα, Phenice,* was a harbor on the south-western coast of Crete a little more than half way from

Cape Matala to the western end of the island. —— βλέποντα is employed in a geographical sense = *lying, situated.* —— ὑποπνεύσαντος δὲ νότου: From Cape Matala the Cretan coast runs north, and then turns W. N. W. The south wind was therefore so favorable for a ship sailing from Fair Havens to Phenice, that they loosed from the harbor, and sailed along close to the shore, in hopes, as Smith remarks, that they would reach Phenice in a few hours. —— τῆς προθέσεως κεκρατηκέναι, *that they had attained to their desire* (to reach Phenice); literally, *had become master of their desire.* For the genitive, cf. S. § 189. —— ἄραντες, sc. τὴν ἄγκυραν. —— ἆσσον, *nearer* (than before). See N. on 17, 21. Some would read Ἄσσον, but Assus in Crete was an inland town. —— ἔβαλε is taken by Meyer in a reflexive sense, *cast itself* = *blew.* —— κατ' αὐτῆς is referred by some to ἡ Κρήτη, to which as the nearest noun it would seem grammatically to belong. But the wind must have blown off the land, or else the ship, when suffered to be driven before it (cf. v. 15), would have been wrecked at once on the coast. Leaving out of consideration also that a northeast wind (see N. on εὐροκλύδων) could not have driven the ship to land, situated as it was in respect to the coast (see N. on ὑποπνεύσαντος νότου, v. 13), it appears that they were carried by this same wind away from Crete to the island Clauda, which lay to the southwest (cf. Kiepert's Map of Crete), under the lee of which they ran (ὑποδραμόντες), and where they prepared the ship to resist the fury of the tempest. I am constrained therefore, to refer κατ' αὐτῆς to the ship, which by a construction not very harsh or forced, may be supplied from ἄραντες ἆσσον παρελέγοντο in the preceding verse. —— τυφωνικός, *violent, tempestuous,* in the manner of a hurricane. —— εὐροκλύδων, *Euroclydon,* is composed of the words Εὖρος, *northeast wind,* and κλύδων, *a wave.* It is thought to have been the same wind, which is now called a *Levanter.*

Vs. 15–17. ἐπιδόντες ἐφερόμεθα, (sc. τὸ πλοῖον τῷ ἀνέμῳ) *giving the ship to the wind we were driven along.* The sails were doubtless at this time furled, and subsequently the mast itself was taken down.

Cf. v. 17. —— Κλαύδην, *Clauda*, is now called Gozzo. —— περικρατεῖς —τῆς σκάφης, *masters of the boat.* —— ἣν ἄραντες, *which having hoisted up*. It is uncertain, whether this refers to the recovery of the boat swept from its fastenings into the sea, or to the raising of it by ropes from the outside of the ship to which it was attached (cf. v. 3. a). Pres. Woolsey (Bib. Repos. Second Series, Vol. VIII. p. 409) thinks that the boat was floating behind the vessel, and as the storm grew harder, it was secured and raised on board. —— βοηθείαις refers to the cables or chains with which they *undergirded* (ὑποζωννύντες) the ship, i. e. passed ropes, as some think, under the bottom, and thus girded the vessel to keep it from being broken by the waves. Cf. Thucyd. I. 29. § 3. Arnold remarks that the Russian ships taken in the Tagus in 1808, were kept together in this manner, in consequence of their age and unsound condition. Sir George Back, when returning from his Arctic voyage in 1837, was forced, on account of the shattered condition of his ship, to undergird her. Cf. Biblioth. Sac. Vol. VI. p. 794. Dr. Schmitz (Smith's Dictionary, Gr. and Rom. Antiq. p. 880) says, that "the ὑποζώματα were thick and broad ropes, which ran in a horizontal direction around the ship from the stern to the prow, and were intended to keep the whole fabric together." Such also is the opinion of Pres. Woolsey (Bib. Repos. l. c. p. 408), who well remarks, that if ropes had passed under the keel, the boat would have been needed in the operation, and yet the boat was first lifted on the deck. —— χαλάσαντες το σκεῦος, *having lowered the mast.* The mast in the ships of the ancients, could be erected or taken down as necessity required. Smith interprets, *having lowered their gear*, such as the *suppara* or *top-sails.* —— ἐφέροντο. See N. on ἐφερόμεθα, v. 15.

Vs. 18–20. χειμαζομένων. Cf. Thucyd. II. 25. § 4. —— τῇ ἑξῆς, sc. ἡμέρᾳ. —— ἐκβολὴν ἐποιοῦντο (=ἐξέβαλλοντο), *they began to throw the lading overboard;* literally, *began to make a throwing out.* The expression is a nautical one. Only a part of the lading was thrown overboard at this time, as the ship was lightened of the residue of the

cargo, on the night before the shipwreck (cf. v. 38). In lightening the ship, they probably began with articles of the least value and of the greatest incumbrance. —— τῇ τρίτῃ (sc. ἡμέρᾳ) from the commencement of the tempest. —— τὴν σκευὴν refers to the masts, sails, rigging, etc. The expression αὐτόχειρες leads Smith to believe, that by τὴν σκευὴν is meant the main-yard, an immense spar probably as long as the ship, and which might require the united efforts of passengers and men (Biblioth. Sac. l. c. p. 795). —— χειμῶνος—οὐκ ὀλίγου, is a litotes for *most violent tempest.*

Vs. 21–24. ἀσιτίας, *abstinence from food* through fear and despondency. —— μὲν is responded to by καὶ in v. 22. —— κερδῆσαι, *to gain*=*to avoid*, since to escape danger may be regarded as *a gain.* With this use of κερδαίνω, our expressions *to save trouble, expense*, etc. have been aptly compared. Some explain κερδῆσαι τὴν ὕβριν, *to gain this injury* in the sense of *to reap disadvantage* or *loss.* This rendering, which demands the continuation of the negative from the preceding clause, gives to the verb a tropical sense, which is of common use in our own language. Cf. Liddell and Scott, sub voce. —— πλὴν τοῦ πλοίου. Repeat from the preceding clause ἀποβολὴ ἔσται. —— οὗ εἰμί, sc. δοῦλος. —— κεχάρισται. See N. on 3, 14.

Vs. 25, 26. οὕτως is explained by καθ' ὃν τρόπον λελάληταί μοι. —— δεῖ by divine appointment.

Vs. 27–29. ὡς, *when.* —— ἐν τῷ Ἀδρίᾳ, *in the Adriatic*, not the Gulf of Venice, but the portion of the Mediterranean south of Italy and west of Greece, called the Mare Ionicum, Creticum, or Siculum. —— προσάγειν τινὰ αὐτοῖς χώραν, *that they drew near to some country;* literally, *that some country drew near to them*, according to a well-known optical illusion, when a place is approached from sea. Smith (Biblioth. Sac. l. c p. 795) says that no ship can enter St. Paul's Bay in Malta from the east, without passing within a quarter of a mile of the point of Koura; but before reaching it, the land is too low, and too far from the track of a ship driven from the eastward, to be seen in a

dark night. When she does come within this distance, it is impossible to avoid observing the breakers, which are so violent as to form its distinctive character. It was doubtless the roar of these breakers, which caused the seamen to suspect their proximity to land. —— ὀργυιάς. An ὀργυιὰ or fathom is the distance between the hands, when the arms are extended laterally. —— εὗρον ὀργυιὰς δεκαπέντε. This decrease of depth, indicated that they were approaching land. Smith has shown, from personal examination of the localities here referred to, that in approaching St. Paul's Bay from the direction whence this ship came, the depth decreases as is here stated, and that too at such a rate, as would permit time between the first and second soundings, for making preparations for anchorage. —— τραχεῖς τόπους = *rocks, breakers*, which are often found in the vicinity of islands. —— ἐκ πρύμνης. Had they anchored from the prow, the ship might have drifted around, so that her stern would have been towards the breakers, and then when her anchors were cut, her rudder loosed, and her foresail raised, she could not have approached the shore at any precise or selected point, as she could have done with her bow directed to the land, the ship's position with anchors cast from the stern. —— ἀγκύρας τέσσαρας. The violence of the tempest rendered this number of anchors necessary. Cf. Cæs. Bel. Civ. I. 25. —— ηὔχοντο ἡμέραν γενέσθαι, *wished for day-light to appear.*

Vs. 30–32. ζητούντων φυγεῖν ἐκ τοῦ πλοίου to the land which they supposed was near. —— προφάσει ὡς, *under pretence that, as if.* —— μελλόντων, sc. αὐτῶν. —— ἐὰν μὴ οὗτοι κ. τ. λ. The seamen could not be spared, inasmuch as the soldiers and passengers were ignorant of the management of the ship. —— ἐκπεσεῖν from the ship.

Vs. 33–36. ἄχρι . . . . γίνεσθαι, *as the day was about to appear;* literally, *until the day*, etc. See N. on ἄχρις οὗ, 7, 18. —— ἄσιτοι. This is not to be taken in its strictest sense, but as implying abstinence from full and regular meals taken in company. —— τοῦτο refers to μεταλαβεῖν τροφῆς. —— πρὸς . . . . ὑπάρχει. By taking refreshment,

they would have strength and spirit to do those things which might be necessary for their safety. —— οὐδενὸς . . . . ἀπολεῖται = *shall not receive the slightest injury.* This is a proverbial expression. —— εὔθυμοι in consequence of the speech of Paul, and the expectation of soon reaching land. —— προσελάβοντο τροφῆς. S. § 191. 2.

Vs. 38–40. ἐκβαλλόμενοι denotes the means by which they ἐκούφιζον τὸ πλοῖον. Their proximity to land rendered it unnecessary to preserve any of their lading or stores. —— ἐπεγίνωσκον. This verb is here to be taken in the sense of *to recognize, to know the name of.* Cf. 28. 1. —— κόλπον . . . . αἰγιαλόν, *a certain inlet having a flat beach.* Cf. Xen. Anab. VI. 4. §§ 1, 4, 7, where αἰγιαλὸς has the sense of *a low shore, sandy beach.* Losing sight of this signification of the word, some critics would invert the construction, so as to read αἰγιαλὸν ἔχοντα κόλπον. —— εἰς ὅν, sc. αἰγιαλόν. Kuinoel, who adopts the inverted construction, refers ὃν to κόλπον. But cf. Thucyd. II. 90. § 5, where ἐξέωσαν is employed of *driving* or *thrusting ships* upon the shore. —— τὰς ἀγκύρας. Cf. v. 29. These were distributed round about the ship, and hence the use of περὶ in περιελόντες. There is some difference of opinion, as to whether περιελόντες here signifies *having removed* (i. e. cut away), or *having taken up* the anchors. In favor of the former rendering it may be said, that the anxiety of those in the ship to reach the land, would lead them to adopt the most speedy method of removing the impediment to the progress of the vessel toward the shore. The following words, εἴων (sc. ἐκπεσεῖν) εἰς τὴν θάλασσαν, are much like those employed in v. 32, when the boat was cut loose and suffered to fall into the sea. If the latter rendering, however, be the true one, then εἴων εἰς θάλασσαν = εἴων τὸ πλοῖον ἰέναι εἰς τὴν θάλασσαν, *they committed the ship to the sea,* i. e. they let her drive. —— τὰς ζευκτηρίας τῶν πηδαλίων, *the bands of the rudders.* The ships of the ancients usually had two rudders, one on either side of the ship. As one helmsman managed both, they were joined by a pole, so that both rudders would always be parallel. The ζευκτηρίαι were the ropes by which

these rudders were fastened to the sides of the ship, and by which they were moved by the helmsman. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 459. —— *τὸν ἀρτέμωνα.* Our knowledge of the nautical affairs of the ancients is too limited, to enable us to know certainly what particular sail is meant here. It is generally referred by recent commentators to the dolon, a small sail near the prow, employed to steady the ship when under full sail. —— *τῇ πνεούσῃ*, sc. *αὔρᾳ*. —— *κατεῖχον*, sc. *τὴν ναῦν.*

Vs. 41–44. *τόπον διθάλασσον, a place between two currents.* The place here spoken of was doubtless a sand-bank. —— *ἐπώκειλαν τὴν ναῦν, they ran the ship aground* in order to be wrecked. —— *ἐρείσασα*, sc. *ἑαυτήν.* —— *τῶν δὲ στρατιωτῶν . . . . ἀποκτείνωσι.* The military discipline of the Romans was such, that had the prisoners escaped, the soldiers would have been answerable with their lives (cf. Acts 12, 19; 16, 27). Still the proposal to kill the prisoners was one of savage cruelty. —— *βουλόμενος διασῶσαι τὸν Παῦλον.* Cf. vs. 3, 21–26, 33, 34. —— *ἀποῤῥίψαντας*, sc. *ἑαυτοὺς εἰς τὴν θάλατταν.* —— *τῶν ἀπὸ τοῦ πλοίου*, sc. *ἀποῤῥηγμάτων.* The words *ἐπὶ τὴν γῆν ἐξιέναι* are to be repeated from v. 43. —— *διασωθῆναι ἐπὶ τὴν γῆν* has the pregnant sense, *they reached the land in safety.* See N. on 1, 9.

CHAPTER XXVIII.

Vs. 1, 2. *Μελίτη, Malta.* Some have erroneously maintained, that this was a small island in the Adriatic sea, now Melida. But that it was *Μελίτη* in the Mare Siculum, is evident from v. 12, where in his course to Rome, Paul is said to have sailed to Syracuse, and thence to Rhegium, and so on to Puteoli. The recent investigations of Smith (cf. Biblioth. Sac. l. c.) show conclusively, that the island now called Malta was the scene of the shipwreck. —— *βάρβαροι.* This name was applied by the Greeks and Romans indiscriminately to all foreigners. ——

οὐ τὴν τυχοῦσαν. See N. on 19, 11. —— *τὸν ὑετὸν τὸν ἐφεστῶτα, the rain which poured upon us.*

Vs. 3–6. *φρυγάνων πλῆθος, a bundle of sticks.* —— *ἀπὸ τῆς θέρμης, on account of the heat.* The reptile was driven forth by the heat, from the bundle of sticks in which it lay concealed. —— *θηρίον* is often employed of venomous animals especially of the serpent kind. —— *διασωθέντα, although he has been saved.* S. § 225. 6. —— *ἡ Δίκη* (*vengeance*) is the proper name of the heathen goddess of justice. She was the daughter of Jupiter, and was called also Nemesis. —— *πίμπρασθαι.* "This verb is frequently applied to denote swelling caused by poisonous inflammation." Trollope. —— *ἐπὶ πολύ, a long time.* The Schol. on Thucyd. VII. 11, where *ἐπὶ πολὺ* occurs, supplies *διάστημα.* —— *μεταβαλλόμενοι,* sc. *τὴν γνώμην.* —— *θεὸν αὐτὸν εἶναι.* They said this, because he had received no injury from the viper.

Vs. 7–10. *ἐν . . . . ἐκεῖνον=adjacent to that place* where Paul and his companions were shipwrecked. —— *Ποπλίῳ.* He is thought to have been the deputy of the prætor of Sicily, as in the time of Cicero, Malta was under the jurisdiction of the Sicilian prætor. —— *πυρετοῖς.* The plural is here used for the singular. Cf. K. § 243. 3 (3). —— *τιμαῖς* is to be taken in the sense of marks of honor, such as *gifts, rewards, favors.*

Vs. 11–15. *μετὰ δὲ τρεῖς μῆνας* from the time of the shipwreck. —— *Διοσκούροις, the Dioscuri* (i. e. Castor and Pollux, the tutelary deities of sailors), is in apposition with *παρασήμῳ.* —— *Συρακούσας.* The port of this celebrated city was directly in the course from Malta to Italy. —— *Ῥήγιον, Rhegium,* was a maritime city in lower Italy, opposite Messina in Sicily. Its present name is Reggio. —— *δευτεραῖοι* (*=τῇ δευτέρᾳ ἡμέρᾳ*) is used adverbially. Cf. S. § 158. 3. —— *Ποτιόλους.* I am indebted to my friend Rev. W. H. Bidwell, who visited Italy in the summer of 1849, for the following interesting description of this place. "Puteoli, or as it is now called Puzzuoli, lies six miles southwest from Naples, and contains about 10,000 inhabitants. It was

founded by the Samians B. C. 470. Anciently it was a seaport, having the finest harbor in Italy, and was the central mart of commerce of the eastern world. It was in a flourishing condition when Paul landed there on his way to Rome, being adorned with temples, the most renowned of which was the temple of Jupiter Serapis, which still remains an object of interest to the traveller. The shores of the beautiful bay about Puteoli were once covered with splendid edifices, marine villas of Roman emperors, temples of Diana, Venus, Mercury, and was the seat and the scene of Roman luxury and magnificence. The remains and ruins of these temples and edifices, are scattered in rich profusion along these shores which they once adorned. The whole coast about Puteoli has been shattered into fragments in past ages by earthquakes, volcanoes, and the war of the elements, by which Puteoli has been several times overthrown. In the bay near Puteoli, the Roman fleet lay at anchor at the time of the eruption of Vesuvius which destroyed Herculaneum and Pompeii, and in which the elder Pliny, commander of the fleet, perished. A short distance from Puteoli are found the classic lakes of Lucrinus and Avernus, the Elysian Fields, the Cave of the Cumean Sybil, and other poetic ornaments of Virgil." —— *ἀδελφούς*, i. e. Christian brethren. —— *οὕτως* refers to the idea contained in *ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτά*. —— *ἤλθομεν, we proceeded.* —— *κἀκεῖθεν, and thence,* i. e. from Rome.

Vs. 16–18. *τῷ στρατοπεδάρχῃ, the præfectus prætorii,* or commander of the emperor's body-guards. The name of this officer was Afranius Burrhus, who was soon after put to death by Nero. —— *καθ' ἑαυτόν, by himself,* i. e. apart from the other prisoners. The reason for this indulgence may be found in the letters of Festus, and the friendship of the centurion Julius. —— *τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.* Paul was probably bound by a chain to this soldier, so as to be unable, if he wished, to make his escape. See N. on 12, 6. —— *πρώτους* in influence and authority. —— *ποιήσας, although I had done.* See N. on v. 4. —— *ἐξ Ἱεροσολύμων,* sc. *ἀπαχθείς.* Cf. Bos Ellip. sub.

ἀπάγειν. —— τῶν Ῥωμαίων, i. e. the Roman procurators, Felix and Festus.

Vs. 19, 20. ἀντιλεγόντων my release. —— οὐχ ὡς . . . . κατηγορῆσαι, *not that I had any thing of which I would accuse my nation.* τοῦ ἔθνους depends on κατηγορῆσαι. S. § 194. N. 3. —— ταύτην οὖν τὴν αἰτίαν, i. e. to explain the circumstances under which he was sent to Rome. —— τῆς ἐλπίδος τοῦ Ἰσραήλ, i. e. the Messiah. —— τὴν ἅλυσιν ταύτην περίκειμαι = ἡ ἅλυσις αὕτη περίκειταί μοι. Kuin.

Vs. 22–24. ἃ (= ταῦτα ἃ) φρονεῖς, i. e. what are your doctrines and peculiar views. The reason why they made this request is given in the next clause, which is therefore introduced by γάρ. —— γνωστόν ἐστιν ἡμῖν, *it is known to us = all that we know is.* They knew nothing of the merits of the case, only that the Christians were held in universal odium. —— εἰς τὴν ξενίαν. Cf. v. 30. —— πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ. Cf. S. § 184. 1.

Vs. 25, 26. εἰπόντος τοῦ Παύλου, *when Paul had spoken.* See N. on 1, 2. —— ὅτι stands here before the direct quotation. See N. on 2, 13. —— πορεύθητι πρὸς τὸν λαόν, etc. The quotation is from Isa. 6, 9, 10.

Vs. 28–30. τὸ σωτήριον, i. e. the doctrine or gospel of salvation. —— μισθώματι, *hired lodging.* The expense was either defrayed by his fellow Christians at Rome, or in part, perhaps, from the presents received in Malta. See N. on v. 10.

LEXICON.

LEXICON.

Ἀαρών, ὁ, indec. *Aaron*, son of Amram and Jochebed. Ex. 6, 20.

Ἀβραάμ, ὁ, indec. *Abraham*, the father and founder of the Hebrew nation.

Ἄγαβος, ου, ὁ, *Agabus*, the name of a Jewish Christian.

ἀγαθοεργέω, ῶ, fut. ήσω (ἀγαθὸς and ἔργον,) *to do good*. Absol. Acts 14, 17. With an accusative of person, Acts 6, 33.

ἀγαθός, ή, όν, *good, upright, virtuous*. This word denotes *good in its kind* (cf. Liddell and Scott sub voce), and hence is an epithet applied to all sorts of nouns, as opposed to κακός, *bad in its kind*.

ἀγαθουργέω, ῶ, f. ήσω, (contr. for ἀγαθοεργέω,) *to do good* or *well*.

Ἀγαλλίασις, εως, ἡ, *joy, gladness, rejoicing;* from

ἀγαλλιάω, ῶ, (fr. ἄγαν, much, and ἅλλομαι, to leap, dance,) *to exult, to rejoice exceedingly*.

ἀγάπη, ης, ἡ, *love, good will, benevolence*. In the plur. ἀγάπαι, ῶν, αἱ, *agapæ, love-feasts*.

Ἀγαπητός, ή, όν, (verb. adj. from ἀγαπάω,) *beloved, dear*.

ἄγγελος, ου, ὁ, (ἀγγέλλω,) *a messenger, an angel*.

ἁγιάζω, f. άσω, (ἅγιος,) *to make clean, purify, sanctify*. οἱ ἡγιασμένοι, *those who are sanctified*=Christians.

ἅγιος, ία, ιον, *pure, clean*. Hence ἅγιοι, *saints, Christians;* τὸ ἅγιον, *the sanctuary, temple*.

ἄγκυρα, ας, ἡ, *an anchor*.

ἁγνίζω, f. ίσω, (ἁγνός,) *to purify, cleanse*. Mid. ἁγνίζομαι, perf. and 1 aor. pass. ἥγνισμαι, ἡγνίσθην, with a mid. signif. *to live like one under a vow of abstinence*, i. e. like a Nazarite.

ἁγνισμός, οῦ, ὁ, (ἁγνίζω,) *a purifying, expiation; religious abstinence*. Acts 21, 26.

ἀγνοέω, ῶ, ήσω, (α priv. and νοέω,) *not to know, to be ignorant of; not to acknowledge*, i. e. to reject. Acts 13, 27.

ἄγνοια, ας, ἡ, (ἀγνοέω,) *want of perception, ignorance*.

ἄγνωστος, ου, ὁ, ἡ, (α priv. and γνωστός,) *unknown*.

ἀγορά, ᾶς, ἡ, (ἀγείρω,) *an assembly, a public place, a forum*.

ἀγοραῖος, ου, ὁ, ἡ, *pertaining to the ἀγορά, forensic; idlers, loungers,* Acts 17, 5.

ἀγράμματος, ου, ὁ, ἡ, (α priv. and γράμμα,) *illiterate, unlearned.*

ἄγω, f. ἄξω, *to lead, conduct, bring; to appoint, hold.*

ἀδελφός, οῦ, ὁ, *a brother, near kinsman, relative, fellow-countryman, fellow-christian.*

ᾍδης, i. e. ᾅδης, ου, ὁ, (for ἀϊδής, fr. α priv. and ἰδεῖν,) *that which is unseen, in darkness; the infernal regions, Hades.*

ἀδικέω, ῶ, f. ήσω, (ἄδικος,) *to do wrong, act unjustly, to transgress, to wrong, to injure.*

ἀδίκημα, ατος, τό, (ἀδικέω,) *wrong, transgression, iniquity.*

ἀδικία, ας, ἡ, (ἄδικος,) *wrong, injustice, injury, unrighteousness, wickedness, fraud, deceit.*

ἄδικος, ου, ὁ, ἡ, (α pr. and δίκη,) *unjust, wicked, ungodly, false.*

Ἀδραμυττηνός, ἡ, όν, *of Adramyttium.*

Ἀδρίας, ου, ὁ, with πόντος to be supplied, *the Adriatic sea.*

ἀδύνατος, ου, ὁ, ἡ, (α pr. and δυνατός,) *without power, infirm, weak.*

ἀεί, adv. *ever, always, at all times, every time.*

ἄζυμος, ου, ὁ, ἡ, (α pr. and ζύμη), *unleavened; τὰ ἄζυμα, the days of unleavened bread.*

Ἄζωτος, ου, ἡ, *Azotus.*

ἀήρ, ἀέρος, ἡ, (ἄω, ἄημι,) *the air, atmosphere.*

ἀθέμιτος, ου, ὁ, ἡ, (α pr. and θεμιτός fr. θέμις,) *unlawful, lawless, criminal.*

Ἀθῆναι, ῶν, αἱ, *Athens,* the chief city of Greece.

Ἀθηναῖος, α, ον, *Athenian.*

αἰγιαλός, οῦ, ὁ, (ἄγνυμι, and ἅλς,) *the shore, coast.*

Αἰγύπτιος, ία, ιον, *Egyptian.*

Αἴγυπτος, ου, ἡ, *Egypt.*

Αἰθίοψ, οπος, ὁ, (αἴθομαι and ὤψ,) *an Ethiopian.*

αἷμα, ατος, τό, *blood, bloodshed, blood-guiltiness, blood-relationship, kindred.*

Αἰνέας, ου, ὁ, *Æneas,* pr. name of a man.

αἰνέω, ῶ, f. ήσω or έσω, *to praise, celebrate.*

αἵρεσις, εως, ἡ, (αἱρέω,) *a taking, conquering,* esp. of a town; *a taking* or *choosing* for one's self; *a choice; a sect, school,* or *party.* Acts 5 17.

αἴρω, (for ἀείρω,) f. ἀρῶ, aor. 1 ἦρα, perf. ἦρκα, *to take up, to lift, to raise, to elevate, to carry away, to remove, put out of the way, to kill.*

αἰτέω, ῶ, f. ήσω, *to ask, to call for, to require, to demand, to desire.*

αἰτία, ας, ἡ, (αἰτέω,) *a cause, motive, reason, ground; affair, matter, case; accusation, charge; fault, crime.*

αἰτίαμα, ατος, τό, *charge, crimination, imputed guilt.*

αἴτιος, ία, ιον, (αἰτία,) *causing, occasioning; ὁ αἴτιος, the originator* or *author* of any thing; *τὸ αἴτιον, a cause, reason, ground.*

αἰτίωμα, ατος, τό, (fr. αἰτιάομαι,) *charge, accusation.*

αἰών, ῶνος, ὁ, *life, age, long space*

of time, forever, eternity, of old, from everlasting.

αἰώνιος, ίου, ὁ, ἡ, also αἰώνιος, ία, ιον, (αἰών,) perpetual, everlasting, eternal.

ἀκαθάρτης, τητος, ἡ, uncleanness, filth, moral vileness.

ἀκάθαρτος, ου, ὁ, ἡ, (α pr. and καθαίρω,) unclean, impure, lewd.

ἀκατάκριτος, ου, ὁ, ἡ, (α pr. and κατακρίνω,) uncondemned.

Ἀκελδαμά, indec., field of blood.

ἀκοή, ῆς, ἡ, (ἀκούω,) hearing; the sense of hearing, the ear; the thing heard, report.

ἀκολουθέω, ῶ, f. ήσω, to follow, to accompany; to follow a teacher, i. e. to become a disciple.

ἀκούω, f. ἀκούσω, to hear, listen to, understand; to give heed to, to obey; to learn, to hear judicially, try, examine.

ἀκρίβεια, ας, ἡ, (ἀκριβής,) accuracy, exactness, precision.

ἀκριβής, έος, οῦς, ὁ, ἡ, (usually derived from ἄκρος,) exact, precise, accurate.

ἀκριβῶς, adv. accurately, minutely, exactly.

ἀκροατήριον, ίου, τό, (ἀκροάομαι,) place of hearing, place of public trial.

ἀκροβυστία, ας, ἡ, (ἄκρον and βύω,) the foreskin, the prepuce; the uncircumcised, the gentiles; the state of uncircumcision, gentilism.

Ἀκύλας, ου, ὁ, Aquila, pr. name of a Jew.

ἀκωλύτως, adv. (α priv. and κωλύω,) without hindrance, freely.

Ἀλεξανδρεύς, έως, ὁ, an Alexandrine, i. e. a Jew of Alexandria.

Ἀλεξανδρῖνος, ου, ὁ, ἡ adj. Alexandrian, spoken of a ship.

Ἀλέξανδρος, ου, ὁ, Alexander, pr. name of a man.

ἀλήθεια, ας, ἡ, (ἀληθής,) truth, reality, integrity, sincerity.

ἀληθής, έος, ὁ, ἡ, adj. (α pr. and λήθω,) true, real, certain, sincere.

ἀληθῶς, adv. (ἀληθής,) truly, really, certainly.

ἀλίσγημα, ατος, τό, (ἀλισγέω,) defilement, pollution, contamination.

ἀλλά, an adversative conjunction, but, nevertheless, yet, notwithstanding.

Ἀλλάσσω, or ἀλλάττω, f. άξω, to change, exchange, abrogate.

ἀλλήλων, gen. plur. of a reciprocal pron. whose nom. is wanting, each other, one another, mutually.

ἅλλομαι, f. ἁλοῦμαι, 1 aor. ἡλάμην, to leap, spring, jump.

ἄλλος, η, ο, other, another, different; ἄλλοι—ἄλλοι, some—others; ἄλλος πρὸς ἄλλον, one to another.

ἀλλότριος, ία, ιον, (ἄλλος,) of or belonging to another, alien, strange, foreign.

ἀλλόφυλος, ου, ὁ, ἡ, adj. (ἄλλος and φυλή,) of another race or nation, foreign, a foreigner.

ἄλογος, ου, ὁ, ἡ, adj. (α pr. and λόγος,) without reason, unreasonable, irrational, absurd.

ἅλυσις, εως, ἡ, a bond, a chain.

Ἀλφαῖος, αίου, ὁ, Alpheus, pr. name of a man.

ἅμα, adv., at the same time, together, in company; prep. with, together with.

ἁμαρτάνω, f. ἁμαρτήσω, to err, to

be in fault, to sin, to offend, to wrong.

ἁμαρτία, ας, ἡ, (ἁμαρτάνω), *error, sin, fault.*

ἀμάρτυρος, ου, ὁ, ἡ, adj. (α priv. and μαρτυρέω,) *destitute of evidence, without testimony, unwitnessed.*

ἀμνός, οῦ, ὁ, *a lamb.*

ἀμύνω, f. υνῶ, (μύνη,) *to avert, to keep off, to repel.* Mid. ἀμύνομαι, *to avert from one's self, to resist,* and hence *to aid, assist, defend.*

Ἀμφίπολις, εως, ἡ, *Amphipolis,* a chief city of southern Macedonia.

ἀμφότερος, έρα, ερον, *each of two,* ἀμφότεροι, αι, α, *both.*

ἄν a particle used with the Opt. Subj. and Indic. moods, to impart uncertainty, possibility, and to render the act of the verb less positive and definite. It may sometimes be rendered *perhaps,* but is often not susceptible of any translation into English.

With relative pronouns or particles it also conveys the idea of *uncertainty.* ὃς ἄν, ὅστις ἄν, ὅσος ἄν, *whoever, whosoever;* ὅπου ἄν, *wheresoever;* ἕως ἄν, *until;* ὅπως ἄν, *that at some time or other;* ὅποι ἄν, *as many as, however many.*

ἀναβαθμός, οῦ, ὁ, (ἀναβαίνω,) pp. *act of ascending,* and hence, *means of ascent, stairs.*

ἀναβαίνω, f. βήσομαι, 2 aor. ἀνέβην, *to cause to ascend, to ascend, to go up, to climb, to rise up.*

ἀναβάλλω, f. βαλῶ, *to raise, lift up; to put back, to put off, to defer.*

ἀναβλέπω, f. ψω, *to look up, to look upon, to behold, to see again, to recover sight.*

ἀναβολή, ῆς, ἡ, (ἀναβάλλω,) *earth thrown up, a digging* and *heaping up.* In a forensic sense, *a delay, postponement.*

ἀνάγαιον, ου, τό, (ἀνὰ and γαῖα,) *an upper room, chamber.*

ἀναγγέλλω, f. γελῶ, 1 aor. ἀνήγγειλα, 2 aor. pass. ἀνηγγέλην, *to announce, to make known; to relate, to tell; to teach, to confess.*

ἀναγινώσκω, f. ώσομαι, 2 aor. ἀνέγνων, perf. pass. ἀνέγνωσμαι, 1 aor. pass. ἀνεγνώσθην, (ἀνὰ and γινώσκω,) *to know accurately, to distinguish; to know by reading, to read, to learn; to read aloud.*

ἀναγκάζω, f. άσω, (ἀνάγκη,) *to compel, oblige, force; to constrain, to persude.*

ἀναγκαῖος, α, ον, (ἀνάγκη,) *necessary, compulsory, right, proper.*

ἀναγνωρίζω, f. ίσω, *to recognize, acknowledge;* 1 aor. pass. ἀνεγνωρίσθην with reflexive meaning, *to make one's self known.*

ἀνάγνωσις, εως, ἡ, (ἀναγινώσκω,) *a reading, the act of reading.*

ἀνάγω, f. άξω, 2 aor. ἀνήγαγον, 1 aor. pass. ἀνήχθην in mid. signif. (ἀνὰ and ἄγω,) *to lead up, to conduct* or *bring up.* Mid. ἀνάγομαι (sc. τῇ νηΐ), *to put to sea, to set sail* from a place.

ἀναδείκνυμι, 1 aor. ἀνέδειξα, *to show, exhibit, to point out, to declare.*

ἀναδέχομαι, 1 aor. ἀνεδεξάμην, *to take upon one's self, to receive, to embrace.*

ἀνάθεμα, ατος, τό, (ἀνατίθημι,) *a thing set apart from a common to a*

sacred use a votive offering suspended in a temple. In N. T. an *accursed thing, one accursed,* i. e. excluded from the favor of God and devoted to destruction.

ἀναθεματίζω, f, ίσω, (ἀνάθεμα,) *to anathematize, to pronounce one to be* ἀνάθεμα, *to bind by a curse.*

ἀναθεωρέω, ῶ, f. ήσω, (ἀνὰ and θεωρέω,) *to behold, to contemplate.*

ἀναίρεσις, εως, ἡ, (ἀναιρέω,) *a taking up* or *away; a carrying away for burial; a putting to death.*

ἀναιρέω, ῶ, f. ήσω, (ἀνὰ and αἱρέω,) 2 aor. ἀνεῖλον, *to take* or *lift up; to rear, to educate; to adopt as one's child.*

ἀνακαθίζω, f. ίσω, (ἀνὰ and καθίζω,) *to set up, to seat* or *place one's self, to sit up.*

ἀνακάμπτω, f. ψω, *to turn aside, to bend* or *turn back;* intrans. *to turn back, to return.*

ἀνακρίνω, f. ινῶ, (ἀνὰ and κρίνω,) *to separate, divide up; to examine judicially, to investigate, to inquire.*

ἀνάκρισις, εως, ἡ, (ἀνακρίνω,) *examination, investigation.*

ἀναλαμβάνω, f. λήψομαι, 2 aor. ἀνέλαβον, 1 aor. pass. ἀνελήφθην, *to take up, to recover, to take again, to receive.*

'Ανανίας, α, ὁ, *Ananias,* pr. name of a man.

ἀναντίῤῥητος, ου, ὁ, ἡ, adj. (α priv. ἀντὶ and ἐρέω,) *that cannot be contradicted, irrefutable, indisputable.*

ἀναντιῤῥήτως, adv. *without contradiction, unhesitatingly, promptly.*

ἀναπείθω, f. είσω, *to persuade, to seduce.*

ἀνάπτω, f. ψω, *to light up, to kindle.*

ἀνασκευάζω, f. άσω, (ἀνὰ and σκευάζω, fr. σκεῦος,) *to pack up baggage* in order to remove, *to decamp; to lay waste, to destroy, to prevent, unsettle.*

ἀνασπάω, ῶ, f. άσω, *to draw up,* or *out, to raise up.*

ἀνάστασις, εως, ἡ, (ἀνίστημι,) *a rising up, the resurrection of the dead, the general resurection* at the last day.

ἀναστατόω, ῶ, f. ώσω, (ἀνάστατος fr. ἀνίστημι,) *to drive out, to expel, to excite sedition* or *tumult, to disturb.*

ἀναστρέφω, f. ψω, 2 aor. pass. ἀνεστράφην, *to turn, to overturn, to return.*

ἀνατίθημι, f. ἀναθήσομαι, *to place upon, to lay up, suspend.* Mid. 2 aor. ἀνεθέμην, *to place before, to declare, to relate.*

ἀνατρέφω, f. θρέψω, *to nourish, to bring up, to educate.*

ἀναφαίνω, f. φανῶ, *to light up, to cause to appear, to show.* Pass. *to be shown,* i. e. *to have pointed out to one's self.*

ἀναχωρέω, ῶ, f. ήσω, *to recede, to go back; to withdraw, to retire.*

ἀνάψυξις, εως, ἡ, (ἀναψύχω,) *refreshment, rest, recreation.*

'Ανδρέας, οῦ, ὁ, *Andrew,* pr. name of one of the apostles.

ἄνεμος, ου, ὁ, (ἄω or ἄημι, to breathe,) *wind, a breeze.*

ἄνεσις, εως, ἡ, (ἀνίημι,) *a letting loose, relaxation, rest, repose.*

ἀνετάζω, f. άσω, (ἀνὰ and ἐτάζω,) *to examine, to investigate, to inquire strictly.*

ἀνεύθετος, ου, ὁ, ἡ, adj. (α priv. and εὔθετος), *not apposite, unsuitable, incommodious.*

ἀνευρίσκω, f. ρήσω, 2 aor. ἀνεῦρον, *to find out, to discover.*

ἀνέχω, f. ἕξω, *to hold up, to raise, to sustain.* Mid. ἀνέχομαι, 2 aor. ἠνεσχόμην, *to hold one's self upright, to bear up, to endure; to admit, to receive,* i. e. *to* listen to.

ἀνήρ, ὁ, gen. ἀνδρός, *a man.* Joined with an adj. or a noun, it is used periphrastically for a substantive. Indef. *a man,* i. e. one of the human race, *a person.*

ἀνθίστημι, f. ἀντιστήσω, (ἀντὶ and ἵστημι,) in N. T. only perf. ἀνθέστηκα, 2 aor. ἀντέστην, imperf. mid. ἀνθιστάμην, *to stand against,* mid. *to set one's self against, to withstand, to oppose, resist.*

ἄνθρωπος, ου, ὁ, ἡ, *a man, a person,* i. e. an individual of the human race.

ἀνθυπατεύω, f. εύσω, (ἀνθύπατος,) *to be proconsul.* Acts 18, 12.

ἀνθύπατος, ου, ὁ, *a proconsul.*

ἀνίημι, f. ἀνήσω, 2 aor. ἀνῆν, 1 aor. pass. ἀνέθην, (ἀνὰ and ἵημι,) *to send up* or *forth, to relax, to loosen.*

ἀνίστημι, f. ἀναστήσω, (ἀνὰ and ἵστημι,) 1 aor. ἀνέστησα, 2 aor. ἀνέστην, imp. ἀνάστηθι, by apoc. ἀνάστα, trans. *to cause to rise up, to raise up, cause to stand, cause to come into existence;* intrans. *to rise up, to arise, to come into existence, to be, to appear.*

Ἄννας, α, ὁ, *Annas,* a high priest of the Jews.

ἀνοίγω, f. ἀνοίξω, (ἀνὰ and οἴγω.) 1 aor. ἀνέῳξα, 2 perf. ἀνέῳγα intrans. 1 aor. pass. ἀνεῴχθην, *to open* as a door, the mouth, the eyes, etc., *to speak, to discourse.*

ἀνοικοδομέω, ῶ, f. ήσω, *to rebuild.*

ἄνομος, ου, ὁ ἡ, adj. (α pr. and νόμος,) *lawless, without law, not subject to law.*

ἀνορθόω, ῶ, f. ώσω, (ἀνὰ and ὀρθόω,) *to set upright, to erect; to erect again, to rebuild.*

ἀντεῖπον, 2 aor. (ἀντὶ and εἶπον,) *to reply, to contradict.*

ἀντί, prep. *over against, in presence of, instead of, on account of, because of,* ἀνθ' ὧν, *because that, because.*

ἀντικρύ, adv. (ἀντί,) *opposite to, over against.*

ἀντιλαμβάνω, f. λήψομαι, *to take in turn.* Mid. ἀντιλαμβάνομαι, *to take to one's self, to interest one's self for; to aid, protect, relieve.*

ἀντιλέγω, f. ξω, *to speak against, to contradict.*

ἀντίληψις, εως, ἡ, (ἀντιλαμβάνω,) *aid, relief; helper, reliever.*

ἀντιλογία, ας, ἡ, (ἀντιλέγω,) *contradiction, contumely, reproach.*

Ἀντιόχεια, ας, ἡ, *Antioch,* name of two cities, Antioch of Syria, and Antioch of Pisidia.

Ἀντιοχεύς, έως, ὁ, *a citizen of Antioch.*

ἀντιπίπτω, f. πεσοῦμαι, *to fall against, to oppose, resist.*

ἀντιτάσσω, f. ξω, *to draw up an army against, to arrange in battle array; to war against, to oppose, resist.*

ἀντοφθαλμέω, ῶ, f. ήσω, (ἀντὶ and ὀφθαλμός,) *to look at directly* or *in*

the face. In N. T. spoken tropically of a ship, *to look the wind in the face,* i. e. *to bear up against, to resist, withstand.*

ἄνω, adv. *up, above;* as an adj. *what is above, upper.*

ἄνωθεν, adv. (ἄνω,) of place, *from above, from a higher place;* of time, *from the first, from the beginning.*

ἀνωτερικός, ή, όν, (ἀνώτερος,) *upper, higher.*

ἄξιος, ία, ιον, *worth, worthy, deserving of, suitable, corresponding to.*

ἀξιόω, ῶ, f. ώσω, (ἄξιος,) *to regard as deserving, to deem suitable* or *proper, to think good.*

ἀπαγγέλλω, f. γελῶ, imperf. ἀπήγγελον, *to give intelligence, to relate, to inform of, to announce, to report, to exhort.*

ἀπάγω, f. ξω, 2 aor. ἀπήγαγον, 1 aor. pass. ἀπήχθην, *to lead away, to conduct away; to lead* or *bring* before a judge or to prison. Hence absol. ἀπαχθῆναι, *to be put to death.*

ἀπαλλάσσω, or άττω, f. άξω, (ἀπὸ and ἀλλάσσω,) *to remove from.* Mid. ἀπαλλάσσομαι, *to remove one's self from,* intrans. *to depart, to leave.*

ἀπαντάω, ῶ, f. ήσω, (ἀπὸ and ἀντάω,) *to meet, to fall in with.*

ἀπάντησις, εως, ἡ, (ἀπαντάω,) *meeting, encounter.*

ἅπας, ασα, αν, (ἅμα and πᾶς,)=πᾶς, but stronger, *the whole, every, all together.*

ἀπειθέω, ῶ, f. ήσω, (ἀπειθής,) *to refuse belief, to disbelieve, to be disobedient.*

ἀπειθής, έος, οῦς, ὁ, ἡ, adj. (α pr. and πείθω,) *unwilling to be persuaded, refusing belief, contumacious.*

ἀπειλέω, ῶ, f. ήσω, *to threaten, to menace.*

ἀπειλή, ῆς, ἡ, (ἀπειλέω,) *threat, menace.*

ἀπελαύνω, 1 aor. ἀπήλασα, (ἀπὸ and ἐλαύνω,) *to drive away from, to repel.*

ἀπελεγμός, οῦ, ὁ, (ἀπελέγχω,) *confutation,* and hence *disesteem, contempt.*

ἀπέναντι, adv. (ἀπὸ and ἔναντι,) *opposite to, before, in the presence of; against, contrary to.*

ἀπερίτμητος, ου, ὁ, ἡ, adj. (α pr. and περιτέμνω,) *not circumcised, uncircumcised.*

ἀπέρχομαι, f. ἀπελεύσομαι, 2 aor. ἀπῆλθον, perf. ἀπελήλυθα, *to go away, to depart, to withdraw, to go apart.*

ἀπέχω, f. ἀφέξω, (ἀπὸ and ἔχω,) *to hold off from, to avert, to restrain;* Mid. ἀπέχομαι, *to hold back one's self from,* i. e. *to abstain, to refrain from.*

ἀπιστέω, ῶ, f. ήσω, (ἄπιστος,) *to withhold belief, to doubt, to distrust.*

ἄπιστος, ου, ὁ, ἡ, adj. (α pr. and πίστις,) pass. spoken of things, *incredible;* act. spoken of persons, *withholding belief, incredulous, distrustful.*

ἀπό, prep. *from, away from, down from, of.* This prep. is used of objects, which before were *on, by,* or *with,* another, but are now separated from it, either in respect of place, time, origin, source, etc.

ἀποβολή, ῆς, ἡ, (ἀποβάλλω,) *a casting off, rejection, loss, deprivation.*

ἀπογραφή, ῆς, ἡ, (ἀπογράφω,) *registry, enrolment; a census.*

ἀποδείκνυμι, f. δείξω, *to point out, to show; to demonstrate, to prove.*

ἀποδέχομαι, f. δέξομαι, mid. depon. *to take from another for one's self, to receive, to welcome, to applaud, to extol.*

ἀποδίδωμι, f. δώσω, 1 aor. ἀπέδωκα, *to give away, to give up, to bestow;* mid. *to deliver over for one's self, to dispose of, to sell, to restore.*

ἀποθνήσκω, f. ἀποθανοῦμαι, 2 aor. ἀπέθανον, *to die, to expire; to be put to death.*

ἀποκαθίστημι, f. ἀποκαταστήσω, *to put back into a former state, to restore.* The forms ἀποκαθιστάω and -άνω are sometimes found. Cf. Mark 9, 12; Acts 1, 6.

ἀποκατάστασις, εως, ἡ, (ἀποκαθίστημι,) *restoration, restitution.*

ἀποκόπτω, f. ψω, *to cut off, to amputate.*

ἀποκρίνομαι, 1 aor. ἀπεκρινάμην, 1 aor. pass. ἀπεκρίθην, 1 fut. pass. ἀποκριθήσομαι, mid. form from act. ἀποκρίνω, *to judge off, to separate out, to separate.* In the mid. this verb signifies, *to answer, to respond, to reply.*

ἀποκτείνω, also ἀποκτένω and ἀποκτέννω, f. ἀποκτενῶ, 1 aor. ἀπέκτεινα, 1 aor. pass. ἀπεκτάθην, *to kill, to put to death.*

ἀπόλλυμι, f. ἀπολέσω, 1 perf. ἀπολώλεκα, 2 perf. ἀπόλωλα, mid. fut. ἀπολοῦμαι, 2 aor. ἀπωλόμην, *to destroy, to put to death, to kill.*

Ἀπολλωνία, ας, ἡ, *Apollonia,* a city of Macedonia.

Ἀπολλώς, ώ, ὁ, *Apollos,* pr. name of a Jewish Christian, born at Alexandria.

ἀπολογέομαι, οῦμαι, f. ήσομαι depon. mid. (ἀπὸ and λόγος,) *to speak one's self off, to plead for one's self, to defend one's self.*

ἀπολογία, ας, ἡ, (ἀπολογέομαι,) *a plea, a defence.*

ἀπολούω, f. ούσω, *to wash off;* mid. ἀπολούομαι, *to wash one's self clean from,* i. e. *to wash away, to be freed from.*

ἀπολύτρωσις, εως, ἡ, (ἀπολυτρόω,) *redemption, deliverance.*

ἀπολύω, f. ύσω, *to let loose from, to loosen, to unbind; to release, set at liberty; to dismiss, to send away.*

ἀποπίπτω, 2 aor. ἀπέπεσον, *to fall from.*

ἀποπλέω, f. πλεύσω, *to sail away, to depart by ship.*

ἀπορέω, ῶ, f. ήσω, (ἄπορος,) and in N. T. mid. ἀπορέομαι, οῦμαι, *to be without resource, to hesitate, to be in doubt* or *uncertainty, to be perplexed.*

ἀποῤῥίπτω, f. ψω, *to cast off, throw aside;* reflex. *to throw one's self off.*

ἀποσκευάζω, f. άσω, and mid. ἀποσκευάζομαι, prop. *to divest one's self of baggage;* hence, *to remove, put out of the way.*

ἀποσπάω, ῶ, f. άσω, *to draw from, to draw away;* 1 aor. pass. in mid. sense, *to withdraw one's self, to depart, to go away.*

ἀποστασία, ας, ἡ, (ἀφίστημι,) *defection, apostasy.*

ἀποστέλλω, f. στελῶ, 1 aor. ἀπέστειλα, perf. ἀπέσταλκα, perf. pass ἀπέσταλμαι, 2 aor. ἀπεστάλην, *to send*

away, to send off, forth or *out; to proclaim, to bestow.*

ἀποστολή, ῆς, ἡ, (ἀποστέλλω,) *a sending off, an expedition;* in N. T. *the office of an apostle, apostleship.*

ἀπόστολος, ου, ὁ, (ἀποστέλλω,) *one sent forth, a messenger, ambassador, apostle.*

ἀποστρέφω, f. ψω, *to turn away from, to turn aside, to avert.*

ἀποτάσσω, or τάττω, f. ξω, *to arrange off,* i. e. *to assign to different places, to separate.* In N. T. mid. ἀποτάσσομαι, *to arrange one's self off, to separate one's self from,* i. e. *to take leave of, to bid farewell to* (Acts 18, 18, 21).

ἀποτίθημι, f. θήσω, *to put off, to lay aside;* mid. ἀποτίθεμαι, *to put off from one's self, to lay aside.*

ἀποτινάσσω, ξω, *to shake off.*

ἀποφθέγγομαι, f. έγξομαι, *to speak out, to utter aloud, to declare.*

ἀποφορτίζομαι, f. ίσομαι, (ἀπὸ and φόρτος) *to unlade.*

ἀποχωρέω, ῶ, f. ήσω, *to depart from, to go away.*

ἀποχωρίζω, f. ίσω, *to separate off, to designate, to appoint.* In N. T. *to separate, to disjoin;* mid. *to separate one's self.*

Ἄππιος, ου, ὁ, *Appius,* i. e. Appius Claudius Cæsar, who built the Appian way from Rome to Brundusium. Hence Ἀππίου φόρου, *Forum Appii,* a small town situated on the Appian way a few miles from Rome.

ἀπρόσκοπος, ου, ὁ ἡ, adj. (α pr. and προσκόπτω,) *not stumbling.* Met. *not falling into sin, pure.*

ἀπωθέω, ῶ, f. ἀπώσω, *to thrust away, to cast off.* In N. T. mid. ἀπωθέομαι, 1 aor. ἀπωσάμην, *to thrust away from one's self, to cast off, to repulse; to reject, to refuse.*

ἀπώλεια, ας, ἡ, (ἀπόλλυμι,) *loss, destruction, death.*

ἄρα or ἆρα, an illative and interrogative particle. As illative, *then, now, indeed, perhaps; ἄρα γε, therefore then, so then; εἰ ἄρα γε, if perhaps, if haply.* As interrogative at the beginning of a clause, ἆρα serves to denote merely a question like the Latin *num,* and cannot be expressed in English; *ἆρά γε, num, whether, indeed?*

Ἄραψ, αβος, ὁ, *an Arabian.*

ἀργύρεος, οῦς; έα, ᾶ; εον, οῦν, (ἄργυρος,) *silver,* i. e. made of silver.

ἀργύριον, ίου, τό, (ἄργυρος,) *silver,* hence by meton. for *money* in general; *a silverling, a piece of silver,* i. e. the Jewish shekel.

ἀργυροκόπος, ου, ὁ, (ἄργυρος, κόπτω,) *a silversmith.*

ἄργυρος, ου, ὁ, (ἀργός, white,) *silver* meton. *silver work,* as images, plate, etc.

Ἄρειος πάγος, G. ἀρείου πάγου, ὁ, *Areopagus,* i. e. *Mars' Hill, campus Martius,* a hill in Athens where sat the court of the Areopagus.

Ἀρεοπαγίτης, ου, ὁ, *an Areopagite, a judge of the court of the Areopagus.*

ἀρέσκω, f. ἀρέσω, 1 aor. ἤρεσα, *to please, to be pleasing, to be acceptable.*

ἀρεστός, ή, όν, (ἀρέσκω,) *pleasing, acceptable, grateful.*

ἀριθμός, οῦ, ὁ, *number, multitude.*

Ἀρίσταρχος, ου, ὁ, *Aristarchus,* a native of Thessalonica, who was a

companion of Paul, and carried with him as a prisoner to Rome.

ἅρμα, ατος, τό, *a chariot.*

ἀρνέομαι, οῦμαι, f. ήσομαι, depon. *to deny, to contradict; to renounce, to reject.*

ἁρπάζω, f. άσω, 1 aor. pass. ἡρπάσθην 2 aor. pass. ἡρπάγην, *to seize upon, to snatch away; to carry away, to hurry off.*

Ἄρτεμις, ιδος or ιος, ἡ, *Artemis,* the Greek name of Diana.

ἀρτέμων, ωνος, ὁ, (ἀρτάω,) *a top-sail,* or as some think, *a jib.*

ἄρτος, ου, ὁ, *bread, a loaf.*

ἀρχαῖος, αία, αῖον, (ἀρχή,) *ancient, old, of former days, of old time.*

ἀρχή, ῆς, ἡ, *beginning, commencement, first, extremity.*

ἀρχηγός, οῦ, ὁ, (ἀρχή and ἄγω,) *one who makes a beginning, the author, source, cause; a leader, chief,* etc.

ἀρχιερατικός, ή, όν, (ἀρχιερεύς,) *belonging to the high priest, pontifical.*

ἀρχιερεύς, εως, ὁ, (ἀρχι- and ἱερεύς,) *a high priest, chief priest.*

ἀρχισυνάγωγος, ου, ὁ, (ἀρχι- and συναγωγή,) *a ruler of the synagogue,* the presiding elder of the synagogue.

ἄρχω, f. ξω, (ἀρχή,) *to begin, to make a beginning, to be first; to rule, to reign.*

ἄρχων, οντος, ὁ, *one who is first in power, authority, dominion; a ruler, lord, prince; a magistrate.*

ἀσάλευτος, ου, ὁ, ἡ, adj. (α pr. and σαλεύω,) *unshaken, immovable, firm, enduring.*

ἄσημος, ου, ὁ, ἡ, (α pr. and σῆμα,) *without mark, unstamped ignoble, mean.*

ἀσθένεια, είας, ἡ, (ἀσθενής,) *want of strength, infirmity, weakness.*

ἀσθενέω, ῶ, f. ήσω, (ἀσθενής,) *to want strength, to be infirm, weak, feeble; to be sick, to be afflicted, distressed.*

ἀσθενής, έος, οῦς, ὁ, ἡ, adj. (α pr. and σθένος,) *without strength, infirm, weak, feeble; sick, diseased.*

Ἀσία, ας, ἡ, *Asia,* i. e. in N. T. *Asia Minor.* Sometimes as in Acts 2, 9; 6, 9, etc. it is put for *proconsular Asia,* i. e. the region of Ionia, of which Ephesus was the capital.

Ἀσιανός, οῦ, ὁ, ἡ, adj. *Asiatic,* i. e. belonging to Asia Minor.

Ἀσιάρχης, ου, ὁ, (Ἀσία, ἄρχω,) *an Asiarch.*

ἀσιτία, ας, ἡ, (α pr. and σῖτος,) *abstinence from food, fasting.*

ἄσιτος, ου, ὁ, adj. *fasting.*

ἀσκέω, ῶ, f. ήσω, *to work up with skill; to exercise, to practise; to exercise one's self, to endeavor, to strive.*

ἀσμένως, adv. (ἥδομαι, perf. pass. part. ἡσμένος,) *gladly, with joy.*

ἀσπάζομαι, f. άσομαι, depon. mid. *to draw to one's self;* hence *to embrace, to salute; to welcome, to greet; to visit, pay one's respects to; to take leave of, to bid adieu.*

ἆσσον, adv. *nearer, next,* i. e. *close to.*

Ἄσσος, ου, ἡ, *Assos,* a maritime city of Asia Minor.

ἀστεῖος, ου, ὁ, ἡ, adj. (ἄστυ,) *urbane, polished, elegant, fair, beautiful.*

ἀστήρ, έρος, ὁ, *a star.*

ἄστρον, ου, τό, *a constellation, a star.*

ἀσύμφωνος, ου, ὁ, ἡ, adj. (α pr. and σύμφωνος,) *dissonant, harsh; discordant, disagreeing.*

ἀσύνετος, ου, ὁ, ἡ, adj. (α pr. and συνετος,) *void of understanding, dull of apprehension, foolish.*

ἀσφάλεια, ας, ἡ, (ἀσφαλής,) *firmness, fixedness, security.*

ἀσφαλής, έος, οῦς, ὁ, ἡ, adj. (α pr. and σφάλλω,) *not falling, fixed, immovable, certain.*

ἀσφαλίζω, f. ίσω, (ἀσφαλής,) and mid. depon. ἀσφαλίζομαι, f. ίσομαι, *to make firm, to make fast.*

ἀσφαλῶς, adv. (ἀσφαλής,) *firmly, without falling; certain, assuredly; securely, safely.*

ἀτενίζω, f. ίσω, (ἀτενής, fr. α intens. and τείνω,) *to fix the eyes intently upon, to gaze upon intently.*

ἀτιμάζω, f. άσω, (ἄτιμος,) *to dishonor, to contemn; to abuse, to treat shamefully.*

ἀτμίς, ίδος, ἡ, *vapor, exhalation.*

ἄτοπος, ου, ὁ, ἡ, adj. (α pr. and τόπος,) *out of place, absurd.* In N. T. *improper, evil, wicked; noxious, hurtful.*

Ἀττάλεια, ας, ἡ, *Attalia*, a maritime city of Pamphylia.

αὐγή, ῆς, ἡ, *light, brightness.*

αὐξάνω, f. αὐξήσω, 1 aor. ηὔξησα, 1 aor. pass. ηὐξήθην, *to increase, to augment;* intrans. αὐξάνω and mid. αὐξάνομαι, f. ήσομαι, 1 aor. pass. with mid. signif. ηὐξήθην, *to receive increase, to grow, to grow up.*

αὔριον, adv. *to-morrow.* With the art. ἡ αὔριον (sc. ἡμέρα), *the morrow, the next day.*

αὐτόματος, η, ον (αὐτὸς and μέμαα, fr. obs. μάω,) *existing* or *acting of one's self, spontaneous.*

αὐτός, ή, ό pron. *self;* in the oblique cases *him, her, it;* with the art. *the same.*

αὐτοῦ, adv. of place, *here, there, in this* or *that place.*

αὑτοῦ, ῆς, οῦ, Attic contr. for ἑαυτοῦ, ῆς, οῦ, pron. reflex. of 3d pers. *himself, herself, itself,* etc.

αὐτόχειρ, ρος, ὁ, ἡ, adj. (αὐτός, χείρ,) *self-handed,* i. e. *doing with one's own hands.*

ἀφανίζω, f. ίσω, (ἀφανής,) *to cause to disappear, to put out of sight;* pass. *to disappear, to vanish;* metaph. *to faint with terror, to expire with fear.*

ἀφελότης, τητος, ἡ, (ἀφελής,) *simplicity, sincerity.*

ἄφεσις, εως, ἡ, (ἀφίημι,) *dismission, a sending away;* hence *remission, forgiveness, pardon.*

ἀφίημι, (ἀπὸ and ἵημι,) f. ἀφήσω, 2 aor. ἀφῆν, perf. ἀφῆκα, 1 aor. pass. ἀφέθην, 1 fut. pass. ἀφεθήσομαι, *to send forth, to dismiss, to let go free; to quit, to leave, to let remain.*

ἄφιξις, εως, ἡ, (ἀφικνέομαι,) *arrival.* In N. T. *departure.*

ἀφίστημι, f. ήσω, (ἀπὸ and ἵστημι,) trans. and intrans. *to place away from, to separate, to remove, cause to depart; to depart, to go away from, to leave, to desist from, to let alone.*

ἄφνω, adv. *suddenly, unexpectedly.*

ἀφορίζω, f. ιῶ, (ἀπὸ and ὁρίζω,) *to set off by bounds, to limit off; to set off apart, to separate; to set apart for, to select, choose.*

ἄφωνος, ου, ὁ, ἡ, adj. (α pr. and φωνή,) *voiceless, dumb, silent.*

Ἀχαΐα, *ας, ἡ, Achaia*, a region of Greece.

ἀχλύς, *ύος, ἡ, thick mist, cloud, darkness.*

ἄχρι, or **ἄχρις**, adv. of time, *continuedly;* as a prep. *during, until;* with verbs, as a conj. *so long as until*, i. e. *until.*

B.

Βαβυλών, *ῶνος, ἡ, Babylon*, the capital of Babylonia.

βαθύς, εῖα, ύ, deep, profound.

βάλλω, f. *βαλῶ*, perf. *βέβληκα*, 2 aor. *ἔβαλον*, perf. pass. *βέβλημαι*, 1 aor. pass. *ἐβλήθην*, 1 fut. pass. *βληθήσομαι, to throw, to cast, to fling; to throw forth, to cast away, reject; to rush forward;* spoken of a wind, *to blow.*

βαπτίζω, f. *ίσω, to immerse, to sink; to wash, to cleanse by washing, to baptize, to administer the rite of baptism.*

βάπτισμα, ατος, τό, (*βαπτίζω*,) *something immersed;* in N. T. *baptism.*

βαπτιστής, οῦ, ὁ, (*βαπτίζω*,) *a baptizer*, i. e. *the Baptist*, a cognomen applied to John, the forerunner of Christ.

βάπτω, f. *ψω, to dip in, to immerse, to tinge, to dye.*

βάρβαρος, ου, ὁ, a barbarian, a foreigner; one who does not speak Greek, one who is not a Greek.

βαρέως, adv. (*βαρύς*,) *heavily, with difficulty.*

Βαρθολομαῖος, *ου, ὁ, Bartholomew*, one of the apostles.

Βάρ-ἰησοῦς, *οῦ, ὁ, Bar-jesus*, the name of a Jewish magician.

Βαρνάβας, *α, ὁ, Barnabas*, an associate of Paul in his labors.

βάρος, εος, ους, τό, weight, burden, load.

Βαρσαβᾶς, *ᾶ, ὁ, Barsabas*, the surname of two men.

βαρύς, εῖα, ύ, (*βάρος*,) *heavy, weighty, important; violent, fierce.*

βασιλεία, ας, ἡ, (*βασιλεύς*,) *kingdom, dominion, reign.*

βασιλεύς, έως, ὁ, a king, prince, leader, chief.

βασιλικός, ή, όν, (*βασιλεύς*,) *kingly, royal.*

βασίλισσα, ης, ἡ, (*βασιλεύς*,) *a queen.*

βάσις, εως, ἡ, (*βαίνω*,) *a step, pace;* in N. T. *the foot.*

βαστάζω, f. *άσω*, (*βάσις*,) *to raise upon a basis, to support; to take up, to hold, to bear, to carry.*

βάτος, ου, ἡ, or *ὁ, a thorn-bush, bramble.*

βεβηλόω, ῶ, f. *ώσω*, (*βέβηλος*,) *to profane, to violate.*

Βενιαμίν, *ὁ*, indec. *Benjamin*, pr. name of the youngest son of Jacob.

Βερνίκη, *ης, ἡ, Bernice* daughter of Herod Agrippa first, and sister to the younger Agrippa.

Βέροια, *ας, ἡ, Beræa*, a city of Macedonia.

Βεροιαῖος, *α, ον, of Beræa, Beræan.*

βῆμα, ατος, τό, (*βαίνω*,) *a step, a pace, foot-step; a step, an elevated place*, and hence *the tribunal* of a judge or magistrate.

βία, ας, ἡ, strength, impetus, force violence.

βίαιος, α, ον, (*βία*,) *violent, vehement.*

βίβλος, ου, ἡ, inner rind of the papyrus. In N. T. *a roll, volume, scroll.*

Βιθυνία, *ας, ἡ, Bithynia,* a province of Asia Minor.

βίωσις, εως, ἡ, (βιόω,) life, mode of life.

Βλάστος, *ου, ὁ, Blastus,* a chamberlain of Herod Agrippa.

βλασφημέω, ῶ, f. ήσω, (βλάσφημος,) to blaspheme, to slander, defame, revile.

βλάσφημος, ου, ὁ, ἡ, (βλάπτω or *βλὰξ* and *φημή,) blasphemous, slanderous.*

βλέπω, f. ψω, to see, to look; to perceive, to discern; to take heed, beware; spoken metaph. of a place, *to look, to be situated.*

βοάω, ῶ, f. ήσω, (βοή,) to cry aloud, to exclaim.

βοήθεια, ας, ἡ, (βοηθέω,) help, aid, succor.

βοηθέω, ῶ, f. ήσω, (βοή, θέω,) to advance in aid of one, to assist, to succor, to come to the rescue.

βολίζω, f. ίσω, (βολίς,) to heave the lead, to sound.

βουλεύω, f. εύσω, (βουλή,) to resolve in council, to decree. In N. T. only mid. *βουλεύομαι, f. εύσομαι, to take counsel, to deliberate, to form a plan* or *purpose.*

βουλή, ῆς, ἡ, a council; hence *will, determination, decree; plan, purpose.*

βούλημα, ατος, τό, (βούλομαι,) will, intention, purpose.

βούλομαι, depon. pass. 2 pers. *βούλει,* imperf. *ἐβουλόμην,* 1 aor. *ἐβουλήθην* and *ἠβουλήθην, to will, to wish, be willing; to prefer, to desire; to incline, to be disposed.*

βραδυπλοέω, ῶ, ήσω, (βραδὺς and *πλέω,) to sail slowly.*

βραχίων, ονος, ὁ, the arm. In N. T. by meton. *strength, might, power.*

βραχύς, εῖα, ύ, short, small, few.

βρέφος, εος, ους, τό, a child, an infant, a babe.

βρύχω, f. ξω, to grate, to gnash with the teeth.

βωμός, οῦ, ὁ, (βαίνω, βάω,) a step, stand, base; in N. T. *an altar.*

Γ.

γάζα, ης, ἡ, a treasury.

Γάζα, *ης, ἡ, Gaza,* a city of the Philistines.

Γάϊος, *ου, ὁ, Gaius.*

Γαλατικός, *ή, όν, Galatian.*

Γαλιλαῖος, *α, ον, Galilean, an inhabitant of Galilee.*

Γαλλίων, *ωνος, ὁ, Gallio,* a Roman proconsul of Achaia.

Γαμαλιήλ, *ὁ,* indec. *Gamaliel,* a distinguished Pharisee and teacher at Jerusalem.

γάρ, a causative particle, *for, because, then, truly; γὰρ καί, for also; οὐ γάρ, no then! no indeed! μὲν γάρ, for indeed; οὔτε γάρ, for neither.*

γέ, an enclitic particle, giving emphasis to the word to which it is appended, and often unsusceptible of translation in English. Its general meaning is, *at least, indeed, even, too.*

γενεά ᾶς, η, (γίνομαι,) birth, generation, offspring, progeny; an age, time, period; a race, class, generation.

γεννάω, ῶ, f. ήσω, (γέννα poet. for

γένος,) *to beget* spoken of men, *to bear* spoken of women; pass. *to be born.*

γένος, εος, ους, τό, (γίνομαι,) race, stock, descent; offspring, posterity; family, lineage; nation, people; kind, sort, species.

γερουσία, ας, ἡ, (γερούσιος fr. *γέρων,) a council of elders, a senate, the Sanhedrim.*

γεύω, f. *εύσω, to cause to taste, to let taste.* In N. T. only mid. *γεύομαι,* f. *εύσομαι, to taste, to eat, partake of.*

γῆ, γῆς, ἡ, earth, land, soil, ground; a country, region, territory.

γίνομαι, γίγνομαι, f. *γενήσομαι,* 2 aor. *ἐγενόμην,* 1 aor. pass. *ἐγενήθην,* depon. mid. *to become, to happen, to be born, to be; to be made, to be created; to take place, to come to pass, to occur.*

γινώσκω, Attic *γιγνώσκω,* f. *γνώσομαι,* 2 aor. *ἔγνων,* perf. *ἔγνωκα,* perf. pass. *ἔγνωσμαι,* 1 aor. pass. *ἐγνώσθην,* 1 fut. pass. *γνωσθήσομαι, to know, perceive, gain a knowledge of; to know by trial, to examine; to learn, to find out; to perceive, to observe; to understand, to have knowledge of.*

γλεῦκος, εος, ους, τό, (γλυκύς,) must, new wine; in N. T. *sweet wine.*

γλῶσσα, ης, ἡ, the tongue; by meton. *speech, language, dialect.*

γνωρίζω, f. *ίσω, to make known, to declare, to reveal.*

γνώστης, ου, ὁ, (γινώσκω,) a knower, i. e. *one who knows.*

γνωστός, ή, όν, (γινώσκω,) known, known of all, incontrovertible.

γογγύζω, f. *ύσω, to murmur.*

γογγυσμός, οῦ, ὁ, (γογγύζω,) murmur, murmuring, complaint.

γόμος, ου, ὁ, a load, lading, as of a ship.

γόνυ, γόνατος, τό, the knee.

γράμμα, ατος, τό, (γράφω,) a picture, a letter, writing, an epistle, letters, learning.

γραμματεύς, έως, ὁ, (γράφω,) a writer, scribe; a clerk, secretary.

γραφή, ῆς, ἡ, (γράφω,) a picture, writing; the Scripture or *Scriptures* of the Jews, i. e. the Old Testament.

γράφω, f. *ψω, to grave* or *cut in, to sketch out, to write, to compose.*

γρηγορέω, ῶ, f. *ήσω, (ἐγείρω,* 2 perf. *ἐγρήγορα,) to wake, to keep awake, to watch.*

γυμνός, ή, όν, naked, also *lightly clad,* i. e. in the under garment only.

γυνή, αικός, ἡ, a woman, maiden, one betrothed, a wife.

γωνία, ας, ἡ, an angle, a corner.

Δ.

Δαβίδ, ὁ, indec. also *Δαυίδ* or *Δαυείδ, David,* a celebrated Jewish king.

δαιμόνιον, ου, τό, (neut. of adj. *δαιμόνιος,) demon, god, deity.* In the Jewish sense, *a demon, evil spirit, devil.*

δάκρυ, υος, τό, and *δάκρυον, υου, τό, a tear.*

δακρύω, f. *ύσω, (δάκρυ,) to shed tears, to weep.*

Δάμαρις, ιδος, ἡ, Damaris, a woman of Athens, who became a convert under Paul's preaching.

Δαμασκός, οῦ, ἡ, Damascus, a celebrated city of Syria.

δαπανάω, ῶ, f. ήσω, (δαπάνη,) *to spend, to be at expense.*

δέ, a particle properly adversative, but sometimes denoting transition, and serving to introduce something continuative or explanatory of what has gone before. Its general signification is *but, and, also, namely, now.*

δέησις, εως, ἡ, (δέομαι,) *want, need; supplication, petition, prayer.*

δεῖ, imperf. ἔδει, infin. δεῖν, impers. *it needs, there is need of, one must; it is right* or *proper, it ought, should,* etc.

δείκνυμι and δεικνύω, f. δείξω, *to show, to point out, cause to see, exhibit; to teach, direct.*

δεισιδαίμων, ονος, ὁ, ἡ, adj. *fearing the gods, religiously disposed.*

δεισιδαιμονία, ας, ἡ, (δεισιδαίμων,) *fear of the gods, religiousness, religion.*

δεκαδύο, *twelve.*

δεκαπέντε, *fifteen.*

δεκτός, ή, όν, (δέχομαι,) *accepted,* and hence, *acceptable, approved.*

δεξιολάβος, ου, ὁ, (δεξιός, λαμβάνω,) *one who takes the right hand;* hence *a guard, body-guard,* or perhaps the name of a kind of light-armed soldiers, *spearmen, lancers.*

δεξιός, ά, όν, *right, the right hand* (χεὶρ being supplied), *the right side, the right parts.*

δέομαι, f. δεήσομαι, 1 aor. ἐδεήθην with mid. signif. *to need, to want; to make known one's wants, to beseech, to pray.*

δέον, οντος, τό, participle of δεῖ, *necessary, proper, that which ought to be.*

Δερβαῖος, ου, ὁ, *belonging to Derbe.*

Δέρβη, ῆς, ἡ, *Derbe,* a city of Lycaonia in Asia Minor.

δέρω, f. δερῶ, 1 aor. ἔδειρα, 2 aor. pass. ἐδάρην, 2 fut. pass. δαρήσομαι, *to skin, to flay;* in N. T. *to beat, to scourge.*

δεσμεύω, f. εύσω, (δεσμός,) *to bind.*

δέσμιος, ίου, ὁ, (δεσμέω,) *one bound, a prisoner, captive.*

δεσμός, οῦ, ὁ, (δέω,) *band, bond, fetter.* In the plur. *bonds, imprisonment.*

δεσμοφύλαξ, ακος, ὁ, (δεσμός, φύλαξ,) *a prison-keeper, a jailer.*

δεσμωτήριον, ίου, τό, (δεσμόω,) *a prison.*

δεσμώτης, ου, ὁ, (δεσμόω,) *a prisoner, one who is in bonds.*

δεσπότης, ου, ὁ, *a master, the head of a family,* as denoting authority. *Lord,* and in this sense sometimes spoken of God.

δεῦρο, adv. *here, hither.*

δευτεραῖος, αία, αῖον, adj. used adverbially, *on the second day.*

δεύτερος, α, ον, ord. adj. *second.* Neut. adverbially, τὸ δεύτερον, *the second time, again.* So ἐκ δευτέρου.

δέχομαι, f. ξομαι, depon. mid. perf. δέδεγμαι, *to take, to receive, to accept; to admit, to welcome, to follow.*

δέω, *to want.* Cf. δεῖ and δέομαι.

δέω, f. δήσω, 1 aor. ἔδησα, perf. δέδεκα, perf. pass. δέδεμαι, *to bind, to bind together, to fasten, to put in bonds.*

δή, a particle serving to give to a sentence certainty or reality, in opposition to mere opinion or conjecture; *indeed, then, now, truly, really.* In

a hortative sense, *now then, come now*, etc.

δημηγορέω, ῶ, f. ήσω, (δῆμος, ἀγορέω,) *to address a public assembly, to harangue.*

Δημήτριος, ου, ὁ, *Demetrius*, a silversmith at Ephesus.

δῆμος, ου, ὁ, *the people, commons, common people.*

δημοσίᾳ, adv. *publicly, in public.*

δημόσιος, ία, ιον, (δῆμος,) *public, belonging to the public, for public use.*

διά, prep. *through, throughout; by, by means of, on account of, because of, for the sake of*, etc.

διαβαίνω, f. βήσομαι, *to pass through* or *over.*

διάβολος, ου, ὁ, ἡ, subst. *a calumniator, slanderer, accuser;* with the art. ὁ διάβολος, *the devil, Satan.*

διαγγέλλω, f. γελῶ, (διά, ἀγγέλλω,) *to announce, to publish, proclaim; to give exact and certain intelligence.*

διαγίνομαι, 2 aor. διεγενόμην, *to be* or *to go throughout, to be always;* hence, *to be past, to intervene, to elapse.*

διαγινώσκω, f. γνώσομαι, *to know accurately, to distinguish; to examine, to investigate.*

διάγνωσις, εως, ἡ, (διαγινώσκω,) *exact knowledge;* in N. T. *examination, trial, hearing.*

διαδέχομαι, f. δέξομαι, *to receive through, to receive in succession, to succeed to.*

διαδίδωμι, f. δώσω, *to give from hand to hand, to deal out, to divide, to distribute.*

διάδοχος, ου, ὁ, ἡ, (διαδέχομαι,) *a successor.*

διαθήκη, ης, ἡ, (διατίθημι,) *a disposition, arrangement, covenant.*

διακατελέγχομαι, f. έγξομαι, (διά, κατελέγχομαι,) *to confute in disputation.*

διακονέω, ῶ, 1 aor. διηκόνησα, *to serve, to attend upon, to minister unto.*

διακονία, ας, ἡ, (διακόνος,) *service, attendance, ministry, ministration, aid, relief.*

διακόσιοι, αι, α, (δίς, ἑκατόν,) *two hundred.*

διακούω, f. ούσομαι, (διά, ἀκούω,) *to hear through* or *out, to hear fully.*

διακρίνω, f. νῶ, *to separate throughout, to distinguish, to make a distinction;* mid. διακρίνομαι, 1 aor. pass. with mid. signif. διεκρίθην, *to separate one's self;* in N. T. *to contend with, to dispute with; to doubt, to hesitate.*

διαλέγω, f. ξω, *to gather out apart,* i. e. *to select.* In N. T. only as depon. mid. διαλέγομαι, 1 aor. pass. διαλέχθην with mid. signif. *to speak, to converse with, to dispute, to discuss, reason, argue.*

διάλεκτος, ου, ἡ, (διαλέγομαι,) *speech, language, dialect, peculiar idiom.*

διαλύω, f. ύσω, *to dissolve, to disperse, to break up.*

διαμαρτύρομαι, f. οῦμαι, depon. mid. *to call the gods* or *men to witness, to protest* or *affirm with solemn attestations, to admonish solemnly, to charge earnestly; to testify, to teach, to enforce.*

διαμάχομαι, f. ήσομαι, depon. mid *to fight together, to contend, to dispute.*

διαμερίζω, f. ίσω, *to dispart, to separate into parts, to divide up.*

διανέμω, f. μῶ, *to distribute, portion out; to divulge, spread abroad.*

διανοίγω, f. οίξω, (διά, ἀνοίγω,) *to open, to explain, expound.*

διανύω, f. ύσω, (διά, ἀνύω,) *to bring through to an end, accomplish, finish.*

διαπαντός, adv. *through the whole time, continually, always.*

διαπεράω, ῶ, f. άσω, *to pass through* or *over, to go across.*

διαπλέω, ῶ, f. εύσω, *to sail through* or *across.*

διαπονέω, ῶ, f. ήσω, *to labor through, to effect with labor.* In N. T. mid. διαπονέομαι, οῦμαι, 1 aor. pass. διεπονήθην with mid. signif. *to pain one's self, to be indignant.*

διαπορεύομαι, f. εύσομαι, depon. *to go* or *pass through.*

διαπορέω, ῶ, ήσω, (διά, ἀπορέω,) *to be wholly at loss, to be much in doubt and perplexity, to hesitate greatly.*

διαπρίω, f. ίσω, *to saw through* or *asunder.* In N. T. only mid. διαπρίομαι, *to be enraged, to be moved with anger.*

διαῤῥήγνυμι or διαῤῥήσσω, f. ξω, (διά, ῥήγνυμι,) *to tear through, to rend asunder.*

διασκορπίζω, f. ίσω, *to scatter abroad, to disperse.*

διασπάω, ῶ, f. άσω, *to pull asunder, to tear in pieces.*

διασπείρω, f. ερῶ, *to sow, to scatter abroad, to disperse.*

διαστέλλω, f. ελῶ, *to put asunder, to set apart;* hence mid. *to state distinctly, to explain clearly; to command, to charge, to enjoin upon.*

διάστημα, ατος, τό, (διΐστημι,) *distance, interval.*

διαστρέφω, f. ψω, perf. pass. (διέστραμμαι,) *to distort, to twist, turn aside; to pervert, to wrest, corrupt.*

διασώζω, f. ώσω, *to save through, to bring safely through, to come to* or *reach safely.*

διαταγή, ῆς, ἡ, (διατάσσω,) *a disposing in order, a disposition, arrangement.*

διατάσσω or τάττω, f. ξω, *to arrange, to dispose in order; to direct, to prescribe, to order,* and mid. διατάσσομαι in the same sense.

διατελέω, ῶ, f. έσω, *to bring to a full end, to finish, complete;* in N. T. *to continue, to remain.*

διατηρέω, ῶ, f. ήσω, (διά, τηρέω,) *to watch closely, to keep with care;* with ἑαυτόν, etc. *to guard* or *keep one's self wholly* (from a thing), *to abstain wholly.*

διατίθημι, f. διαθήσω, *to place apart, to set out in order, to arrange;* in N. T. only mid. διατίθεμαι, f. διαθήσομαι, *to arrange in one's own behalf, to make an arrangement, to institute* or *make a covenant.*

διατρίβω, ψω, *to rub in pieces, to wear away.* In N. T. spoken only of time, *to spend, to pass; to remain, sojourn, abide.*

διαφέρω, f. διοίσω, 2 aor. διήνεγκον, *to bear* or *carry through, to bear asunder,* in N. T. only in the pass. *to be divulged, to be published abroad;* spoken of a ship, *to be borne hither and thither, to be driven about.*

διαφεύγω, f. ξω, *to flee through, to escape by flight.*

διαφθορά, ᾶς, ἡ, (διαφθείρω,) corruption, destruction.

διαχειρίζω, f. ίσω, to have pass through one's hands, to administer; in N. T. mid. *διαχειρίζομαι, to lay hands upon, to kill, to slay.*

διαχλευάζω, f. άσω, to deride, to scoff, to mock.

διδάσκαλος, ου, ὁ, (διδάσκω,) a teacher, instructor, master.

διδάσκω, f. ξω, (obsol. *δάω,) to teach, to instruct; to direct, to put in mind.*

διδαχή, ῆς, ἡ, (διδάσκω,) teaching, instruction; precept, doctrine.

δίδωμι, f. δώσω, 1 aor. *ἔδωκα,* 2 aor. *ἔδων,* perf. *δέδωκα,* pluperf. *ἐδεδώκειν, to give, to bestow upon, to grant, to impart; to give up, to deliver over, to commit; to perform, to exhibit; to appoint, to constitute, to ordain, to institute.*

διενθυμέομαι, οῦμαι, (διά, ἐνθυμέομαι,) to revolve in mind, to consider, to reflect.

διερμηνεύω, f. εύσω, (διά, ἑρμηνεύω,) to interpret, expound, explain.

διέρχομαι, f. ἐλεύσομαι, (διά, ἔρχομαι,) to come or *go through, to pass through; to reach, to arrive at.*

διερωτάω, ῶ, f. ήσω, (διά, ἐρωτάω,) to inquire through, to inquire out.

διετία, as, ἡ, (διετής,) space of two years

διηγέομαι, οῦμαι, f. ήσομαι, depon. mid. *(διά, ἡγέομαι,) to lead* or *conduct through, to go through with, to recount, tell, declare.*

διθάλασσος, ου, ὁ, ἡ, adj. *(δίς, θάλασσα,) between two seas;* spoken of *a shoal* or *sand-bank.*

διΐστημι, (διά, ἵστημι,) 1 aor. *διέστησα, to place asunder, to separate; to depart, to pass away.*

διισχυρίζομαι, f. ίσομαι, depon. mid. *(διά, ἰσχυρίζομαι,) to affirm strongly,* or *confidently.*

δίκαιος, αία, ον, adj. *right, just, like, even, equal.*

δικαιοσύνη, ης, ἡ, (δίκαιος,) justice, equity; piety, righteousness, godliness.

δικαιόω, ῶ, f. ώσω, (δίκαιος,) to justify, to regard as just; to absolve, to acquit, to clear.

δικαστής, οῦ, ὁ, (δικάζω,) a judge.

δίκη, ης, ἡ, right, justice; punitive justice; judgment, sentence.

διό, conj. (=*δι' ὅ,) on which account, wherefore.*

διοδεύω, f. εύσω, (διά, ὁδεύω,) to travel through, to traverse.

Διονύσιος, ου, ὁ, Dionysius, an Areopagite of Athens.

διοπετής, έος, οῦς, ὁ, ἡ, adj. *(Διὸς* gen. of *Ζεύς,* and *πέτω = πίπτω,) fallen from Jupiter, heaven-descended.*

διόρθωμα, ατος, τό, (διορθόω,) an emendation, reform, improvement.

Διόσκουροι, ων, οἱ, (Διός, κοῦρος,) the Dioscuri, i. e. Castor and Pollux.

διότι, conj. *(δι' ὅτι,)=διὰ τοῦτο ὅτι, on account of this that, for this reason that, because.*

διωγμός, ου, ὁ, (διώκω,) pursuit of enemies. In N. T. *persecution.*

διώκω, f. ώξω, to cause to flee; to pursue after, to pursue with malignity, to persecute.

δόγμα, ατος, τό, (δοκέω,) a decree, edict, ordinance.

δοκέω, ῶ, f. δόξω, 1 aor. *ἔδοξα, to*

seem, to appear; to be of opinion, to think, suppose, believe; to determine, to resolve.

δόλος, ου, ὁ, (δέλω, δέλεαρ,) *bait;* hence *fraud, guile, deceit.*

δόξα, ης, ἡ, (δοκέω,) *a seeming, an appearance; praise, applause; dignity, glory, lustre, brightness; excellence, perfection.*

δοξάζω, f. άσω, (δόξα,) *to be of opinion, to think; to praise, celebrate, magnify; to honor, to exalt in dignity, to glorify.*

Δορκάς, άδος, ἡ, *Dorcas,* pr. name of a female.

δουλεύω, f. εύσω, (δοῦλος,) *to be a slave, to serve; to obey, be devoted to.*

δούλη, ης, ἡ, (δοῦλος,) *a female slave, a handmaid.*

δοῦλος, ου, ὁ, *a slave, servant, bondman;* as adj. δοῦλος, ἡ, όν, *serving, enslaved, bound to serve.*

δουλόω, ῶ, ώσω, (δοῦλος,) *to make a slave of, to bring into bondage, to enslave;* in pass. perf. δεδούλωμαι, *to be a slave, to serve.*

δρόμος, ου, ὁ, (δρέμω=τρέχω,) *a running, a race.*

Δρουσίλλα, ης, ἡ, *Drusilla,* youngest daughter of Herod Agrippa I, and sister of the younger Agrippa and of Bernice, celebrated for her beauty.

δύναμαι, f. δυνήσομαι, depon. imperf. ἐδυνάμην, 1 aor. ἠδυνήθην, *to be able, I can; to be capable, have power, force, ability.*

δύναμις, εως, ἡ, (δύναμαι,) *the being able; ability, power, strength, efficacy, force.*

δυνάστης, οῦ, ὁ, (δύναμαι,) *one in power; a potentate, prince; a minister of court, an officer.*

δυνατός, ἡ, όν, (δύναμαι,) *able, strong, powerful; skilful, eminent.*

δύο, οἱ, αἱ, τά, *two.*

δυσεντερία, ας, ἡ, (δυς, ἔντερον,) *dysentery, flux.*

δώδεκα, οἱ, αἱ, τά, indec. *twelve.*

δωδεκάφυλον, ου, τό, (δώδεκα, φυλή,) *the twelve tribes* of Israel.

δῶμα, ατος, τό, (δέμω,) *a building, a house.*

δωρεά, ᾶς, ἡ, (δίδωμι,) *a gift.*

δωρεάν, adv. (accus. of δωρεά,) *gratis, gratuitously, freely; groundlessly, without cause.*

E.

ἐάν, conj. (for εἰ, ἄν,) *if, if so be that, in case that.*

ἑαυτοῦ, τῆς, τοῦ, accus. ἑαυτόν, τήν, τό, reflex. pron. 3 pers. *of oneself, of itself,* accus. *himself, herself, itself.*

ἐάω, ῶ, f. ἐάσω, 1 aor. εἴασα, imperf. εἴων, *to let, to let be; to suffer, allow, permit; to let alone, to leave; to commit to, to leave in charge.*

ἑβδομήκοντα, οἱ, αἱ, τά, indeclin. *seventy.*

ἑβδομηκοντάκις, adv. *seventy times.*

Ἑβραῖος, αία, αῖον, or Ἑβραῖος, ου, ὁ, *a Hebrew.* In N. T. οἱ Ἑβραῖοι, *the Jews of Palestine,* who used the Hebrew language.

Ἑβραΐς, ΐδος, ἡ, (sc. διάλεκτος,) *the Hebrew language.*

ἐγγίζω, f. ίσω, (ἐγγύς,) *to bring near, to cause to approach; to draw near, to approach.*

ἐγγύς, adv. *near, nigh.*

ἐγείρω, f. *ἐγερῶ*, 1 aor. *ἤγειρα*, *to wake, to arouse, to cause to rise up;* mid. *ἐγείρομαι*, *to awake, to rouse up, to arise;* 1 aor. pass. *ἠγέρθην*, perf. pass. *ἐγήγερμαι* with mid. signif. *to rise, to have risen.*

ἐγκαλέω, ῶ, f. *ήσω*, (*ἐν, καλέω*,) *to call in*, i. e. *to demand.* In N. T. *to call in question, to accuse, arraign, bring a charge against.*

ἐγκαταλείπω, f. *ψω*, (*ἐν, καταλείπω*,) *to leave behind* in any place, *to leave, forsake, abandon.*

ἔγκλημα, ατος, τό, (*ἐγκαλέω*,) *charge, accusation.*

ἐγκόπτω, f. *ψω*, (*ἐν, κόπτω*,) *to strike in, cut in;* metaph. *to impede, hinder.*

ἐγκράτεια, ας, ἡ, (*ἐγκρατής*,) *continence, temperance, self-control.*

ἐγκρατής, έος, οῦς, ὁ, ἡ, adj. (*ἐν, κράτος*,) *strong, powerful;* in N. T. metaph. *having self-control, continent, temperate, abstinent.*

ἐγώ, gen. *ἐμοῦ, μοῦ*, *I*, pron. of the first person; plur. *ἡμεῖς*.

ἔδαφος, εος, ους, τό, (*ἕδος*,) *base, bottom, floor, the ground.*

ἐθέλω, see *θέλω*.

ἔθνος, εος, ους, τό, *a multitude, nation, race; people, inhabitants.* In the Jewish sense, *τὰ ἔθνη*, *the nations, the gentiles*, i. e. the pagan or heathen nations.

ἔθος, εος, ους, τό, *a custom, usage, manner.*

ἔθω, only in 2 perf. *εἴωθα* with pres. signif. *to be accustomed, to be wont.*

εἰ, conditional conjunction, *if*, distinguished from *ἐάν*, as denoting a mental supposition, without reference to any real contingency. As an interrog. particle, *whether*, like the Lat. *an, num, ne.*

εἴδω, *to see*, wholly obsolete in the pres. act. for which *ὁράω* is used: its tenses form two families, one exclusively in signif. *to see*, the other, *to know.*

I. *To see, behold*, 2 aor. *εἶδον*, opt. *ἴδοιμι*, subj. *ἴδω*, infin. *ἰδεῖν*, part. *ἰδών*. These forms are used as the aorist of *ὁράω*, in the sense of *to see, perceive*, either with the eyes or mentally.

II. *To know*, which signif. comes from the 2 perf. *οἶδα*, subj. *εἰδῶ*, infin. *εἰδέναι*, particip. *εἰδώς*, pluperf. *ᾔδειν*, fut. *εἰδήσω*, strictly, *to have seen, perceived, apprehended*, and hence it takes the present signif. *to know* and the pluperf. becomes an imperf. This word is used of *mediate* knowledge, that which is immediate being expressed by *σύνοιδα*.

εἰδωλόθυτον, ου, τό, (*εἴδωλον, θύω*,) *idol-sacrifice, any thing sacrificed to idols.*

εἴδωλον, ου, τό, (*εἶδος*,) *an image, spectre, figure; an idol-image.*

εἴκοσι, οἱ, αἱ, τά, indec. *twenty.*

εἰμί, f. *ἔσομαι*, (*ἔω*,) imperf. *ἦν*, imper. *ἴσθι*, *to be, to exist, to have existence; to come to pass, to take place.*

εἶπον, 2 aor.; imper. *εἰπέ*, opt. *εἴποιμι*, subjunct. *εἴπω*, inf. *εἰπεῖν*, part. *εἰπών*, *to say, to speak; to ask, to inquire; to answer, reply; to tell, declare, to foretell, predict; to direct, bid, command.*

εἰρήνη, ης, ἡ, *peace, state of peace, tranquillity, security; health, welfare, prosperity.*

εἴρω, f. *ἐρῶ*, see in *εἶπον*.

εἰς, prep. governing the accus. *to, toward, upon, into; up to, until; for, in order to* or *for; in accordance with, conformably to.*

εἷς, μία, ἕν, gen. ἑνός, μιᾶς ἑνός, *one*, the first cardinal number. Indef. *one, some one, any one, a certain;* from the Heb. as an ordinal, *first.*

εἰσάγω, f. άξω, (ἄγω,) *to lead into, to bring in* or *into; to import, admit, to introduce.*

εἰσακούω, f. ούσομαι, (ἀκούω,) *to hear to, listen to; to give heed, obey; to hear favorably, to grant.*

εἴσειμι, imperf. εἰσῄειν, (εἰς, εἶμι,) *to go into, to enter.*

εἰσέρχομαι, f. εἰσελεύσομαι, 2 aor. εἰσῆλθον, *to go* or *come into, to enter.*

εἴσοδος, ου, ἡ, (εἰς, ὁδός,) *way into* any place, *entrance, access.*

εἰσπηδάω, ῶ, f. ήσω, *to leap into, to spring in.*

εἰσπορεύομαι, f. εύσομαι, depon. *to go into, to enter.*

εἰστρέχω, 2 aor. εἰσέδραμον, (τρέχω,) *to run into* a house, etc. Absol. *to run in.*

εἰσφέρω, 2 aor. εἰσήνεγκον, 1 aor. εἰσήνεγκα, *to bear, bring* or *lead into.*

ἐκ, before a vowel ἐξ, a prep. governing the genitive with the primary signif. *out of, from, of, forth from.*

ἕκαστος, η, ον, *each, every one, each one.*

ἑκατόν, οἱ, αἱ, τά, *a hundred;* adverbially, *a hundred-fold.*

ἑκατοντάρχης and **ἑκατόνταρχος, ου, ὁ**, (ἑκατόν, ἄρχω,) *a centurion.*

ἐκβάλλω, 2 aor. ἐξέβαλον, f. βαλῶ, *to throw* or *cast out; to take out, to extract, remove.*

ἐκβολή, ῆς, ἡ, (ἐκβάλλω,) *a casting out*, e. g. the lading of a ship.

ἐκδέχομαι, f. ξομαι, *to receive from;* in N. T. inchoatively, *to be about to receive from, to wait for, look for, expect.*

ἐκδιηγέομαι, οῦμαι, f. ήσομαι, (διηγέομαι,) *to tell out, to relate in full.*

ἐκδικέω, ῶ, f. ήσω, (ἔκδικος,) *to execute right and justice, to defend one's cause; to revenge, avenge, punish.*

ἐκδίκησις, εως, ἡ, (ἐκδικέω,) *a revenging, punishing; a maintaining one's right, defending one's cause.*

ἔκδοτος, ου, ὁ, ἡ, adj. (ἐκδίδωμι,) *given up, delivered over.*

ἐκεῖ, adv. of place, *there, in that place;* spoken of the place 'whither,' *thither, to that place.*

ἐκεῖθεν, adv. (ἐκεῖ,) *thence, from that place.*

ἐκεῖνος, η, ο, pron. demon. (ἐκεῖ,) *that, that one there*, equiv. to an emphatic *he, she, it.*

ἐκεῖσε, adv. (ἐκεῖ,) *thither, to that place*, by attraction for ἐκεῖ, *there, in that place.*

ἐκζητέω, ῶ, ήσω, *to seek out, search out; to seek after, to endeavor to gain.*

ἔκθαμβος, ου, ὁ, ἡ, adj. (ἐκ, θάμβος,) *quite astonished, amazed, astounded.*

ἔκθετος, ου, ὁ, ἡ, adj. (ἐκτίθημι,) *exposed, put out.*

ἐκκλησία, ας, ἡ, (ἔκκλητος,) *a convocation, assembly, congregation.*

ἐκκολυμβάω, ῶ, ήσω, *to swim out.*

ἐκλαλέω, ῶ, f. ήσω, *to speak out, to tell, disclose.*

ἐκλέγω, f. ξω, *to lay out together, to choose out, select.*

ἐκλογή, ῆς, ἡ, (ἐκλέγω,) *choice, election, selection.*

ἐκπέμπω, f. ψω, *to send out, to send forth.*

ἐκπηδάω, ῶ, f. ήσω, *to leap out, to rush forth.*

ἐκπίπτω, f. ἐκπεσοῦμαι, perf. ἐκπέπτωκα, 2 aor. ἐξέπεσον, 1 aor. ἐξέπεσα, *to fall out of* or *down from; to lose, fail.*

ἐκπλέω, f. εύσομαι, *to sail out of, to sail from.*

ἐκπληρόω, ῶ, f. ώσω, *to fill out, to complete, fulfil.*

ἐκπλήσσω or ττω, f. ξω, 2 aor. pass. ἐξεπλάγην, *to strike out, to bring,* or *force out by a blow;* in N. T. only pass. *to be struck* with astonishment, *to be astonished, to be amazed.*

ἐκπορεύομαι, f. εύσομαι, *to go out of, to go* or *come forth; to go forth from, to go away.*

ἔκστασις, εως, ἡ, (ἐξίστημι,) *a putting away, removal; astonishment, amazement; an ecstasy, a trance.*

ἐκταράσσω or ττω, f. ξω, *to stir up, to confound, to agitate.*

ἐκτείνω, f. τενῶ, perf. τέτακα, *to stretch out, extend; to let go,* as an anchor.

ἐκτένεια, ας, ἡ, (ἐκτείνω,) *extension, attention, assiduousness.*

ἐκτενής, έος, οῦς, ὁ, ἡ, adj. *extended, intent, earnest, fervent.*

ἐκτίθημι, f. ἐκθήσω, *to place out, to expose;* mid. ἐκτίθεμαι, *to set forth, expound, declare* (Acts 18, 26).

ἐκτινάσσω or ττω, άξω, *to shake out* or *off, to shake violently.*

ἕκτος, η, ον, ordin. num. (ἕξ,) *the sixth.*

ἐκτός, adv. (ἐκ,) *out of, without* as prep. *without, except, besides.*

ἐκφέρω, f. ἐξοίσω, 1 aor. ἐξένεγκα, 2 aor. ἐξένεγκον, *to bear out, to carry out, to take away.*

ἐκφεύγω, f. εύξομαι, *to flee out of* a place; *to flee from, to escape.*

ἐκχέω, also ἐκχύνω, f. ἐκχεῶ, 1 aor. ἐξέχεα, perf. pass. ἐκκέχυμαι, 1 aor pass. ἐξεχύθην, 1 fut. pass. ἐκχυθήσομαι, *to pour out, to empty out, to shed abroad.*

ἐκχύνω, see in ἐκχέω.

ἐκψύχω, f. ξω, *to breathe out, to expire, to die.*

ἐλαιών, ῶνος, ὁ, (ἐλαία,) *an olive-yard.*

Ἐλαμίτης, ου, ὁ, *an Elamite.*

ἐλεημοσύνη, ης, ἡ, (ἐλεήμων,) *mercy, compassion;* by meton. *alms, charity.*

ἔλευσις, εως, ἡ, *a coming.*

ἕλκω, f. ἑλκύσω from ἑλκύω, 1 aor. εἵλκυσα, *to draw, to drag.*

Ἑλλάς, άδος, ἡ, *Hellas, Greece.*

Ἕλλην, ηνος, ὁ, *Hellen, a Greek;* οἱ Ἕλληνες, *the Greeks.*

Ἑλληνίς, ίδος, ἡ, (fem. of adj. Ἕλλην,) *Greek.* In N. T. *a female Greek.*

Ἑλληνιστής, οῦ, ὁ (ἑλληνίζω,) *a Hellenist.*

Ἑλληνιστί, adv. (ἑλληνίζω,) *in Greek,* i. e. in the Greek language.

ἐλπίζω, f. ίσω, (ἐλπίς,) *to hope, to hope for, to expect.*

ἐλπίς, ίδος, ἡ, *hope, confident expectation.*

Ἐλύμας, α, ὁ, *Elymas,* a magician.

ἐμβιβάζω, f. άσω, (ἐν, βιβάζω).

ἐμβλέπω, f. ψω, (ἐν, βλέπω,) *to look in, to look in the face, to look at, to*

fix the eyes upon; to see clearly, to discern.

ἐμμαίνομαι, f. οῦμαι, (ἐν, μαίνομαι,) *to be mad at, to be furious against.*

ἐμμένω, f. ενῶ, (ἐν, μένω,) *to remain in a place; to remain in, to continue in.*

'Εμμόρ, ὁ, indec. *Emmor.*

ἐμπίπλημι, f. ἐμπλήσω, (ἐν, πίμπλημι,) *to fill, quite full; to make full; to fill, to satisfy, satiate.*

ἐμπνέω, ῶ, εύσω, (ἐν, πνέω,) *to blow in* or *upon, to breathe in; to breathe, to respire.*

ἔμπροσθεν, adv. *forwards, in front, before;* as prep. *before, in the presence of.*

ἐμφανής, έος, οῦς, ὁ, ἡ, adj. (ἐμφαίνω,) *appearing in* a thing; *apparent, visible, open, plain, distinct.*

ἐμφανίζω, f. ίσω, (ἐμφανής,) *to make apparent, to show forth; to manifest, to make known, declare, show; to accuse, inform against.*

ἔμφοβος, ου, ὁ, ἡ, adj. (ἐν, φόβος,) *in fear, terrified, affrighted.*

ἐν, prep. governing the dative, *in, on, upon, at, by, near, with, before, in the presence of.*

ἐναντίον, adv. *over against; before, in the presence of, in sight of.*

ἐναντίος, α, ον, *over against, opposite; contrary, adverse, hostile.*

ἐνδεής, οῦς, ὁ, ἡ, adj. (ἐνδέω,) *in want, needy, destitute.*

ἕνδεκα, οἱ, αἱ, τά, card. num. *eleven.*

ἐνδυναμόω, ῶ, f. ώσω, *to strengthen, to render strong; to acquire strength, to be strong.*

ἐνδύνω or **ἐνδύω**, f. ύσω, 1 aor. ἐνέδυσα, 1 aor. pass. ἐνεδύθην, perf. pass. ἐνδέδυμαι, *to go in, to enter in, to put on;* pass. *to be clothed;* mid. *to clothe one's self.*

ἐνδύω, see ἐνδύνω.

ἐνέδρα, ας, ἡ, (ἐν, ἕδρα,) *a lying in wait, an ambuscade.*

ἐνεδρεύω, f. εύσω, (ἐνέδρα,) *to lie in wait for, to lie in ambush against.*

ἔνεδρον, ου, τό,=ἐνέδρα.

ἕνεκα, prep. gov. the gen. *on account of, because of, for the sake of.*

ἐνευλογέω, f. ήσω, *to bless in* or *through* any one. In N. T. only in the pass.

ἐνθάδε, adv. of place, *where, here, in this place;* of place 'whither,' *hither, to this place.*

ἐνθυμέομαι, οῦμαι, f. ήσομαι, depon. mid. (ἐν, θυμός,) 1 aor. pass. with mid. signif. *to have in mind, to revolve in mind, to think upon.*

ἐνθύμησις, εως, ἡ, (ἐνθυμέομαι,) *thought, cogitation, excogitation, invention.*

ἐνιαυτός, οῦ, ὁ, *a year.*

ἐνισχύω, ύσω, (ἰσχύω,) *to be strong in* any thing; *to be invigorated, to become strong.*

ἔνατος, η, ον, ord. adj. (ἐννέα,) *the ninth,* usually in the phrase ἡ ὥρα ἡ ἐνάτη, *the ninth hour.*

ἐννεός, ή, όν, *speechless, dumb.*

ἔννομος, ου, ὁ, ἡ, (ἐν, νόμος,) *legal, legitimate.*

ἐντέλλομαι, f. τελοῦμαι, depon. mid. perf. pass. ἐντέταλμαι, with mid. or act. signif. *to enjoin upon, to charge with, to command.*

ἐντολή, ῆς, ἡ, (ἐντέλλομαι,) *instruction, charge, command; commission. direction.*

ἐντόπιος, ου, ὁ, ἡ, adj. (ἐν, τόπος,) *in the place — a resident, an inhabitant.*

ἔντρομος, ου, ὁ, ἡ, adj. (ἐν, τρόμος,) *in trembling, trembling, terrified.*

ἐντυγχάνω, f. τεύξομαι, *to fall in with, to light upon; to come to, to address, to apply to.*

ἐνυπνιάζω, also ἐνυπνιάζομαι, depon. (ἐνύπνιον,) *to dream.*

ἐνύπνιον, ου, τό, (ἐν, ὕπνος,) *a dream.*

ἐνώπιον, prep. gov. the gen. *in the presence of, before, in the sight of.*

ἐνωτίζομαι, f. ίσομαι, depon. mid. *to give ear to, listen to.*

ἐξάγω, f. άξω, (ἐκ, ἄγω,) *to lead out, to conduct out.*

ἐξαιρέω, ῶ, f. ήσω, (ἐκ, αἱρέω,) 2 aor. ἐξεῖλον, 2 aor. mid. ἐξείλατο, *to take out, to select;* mid. *to select for one's self, to choose; to rescue, deliver.*

ἐξαίφνης, adv. *suddenly, unexpectedly, at once.*

ἐξαλείφω, f. ψω, (ἐκ, ἀλείφω,) *to smear out, to blot out, expunge; to pardon.*

ἐξάλλομαι, f. αλοῦμαι, (ἐκ, ἅλλομαι,) *to leap out, to spring forth.*

ἐξανίστημι, f. στήσω, (ἐκ, ἀνίστημι,) *to cause to rise up, to raise up;* intrans. *to rise up from* or *out of, to stand forth.*

ἐξαποστέλλω, f. στελῶ, (ἐκ, ἀποστέλλω,) *to send away out of, to send forth; to dismiss, to let depart.*

ἐξαρτίζω, f. ίσω, (ἐκ, ἀρτίζω,) *to complete fully, to finish, to bring to an end.*

ἐξαυτῆς, adv. *from this time, forthwith, presently, immediately.*

I. **ἔξειμι,** (ἐκ, εἰμί,) see ἔξεστι.

II. **ἔξειμι,** (ἐκ, εἶμι,) *to go out of, to go away, to depart from.*

ἐξέρχομαι, f. ἐξελεύσομαι, 2 aor. ἐξῆλθον, *to go* or *come out of* any place, *to go* or *come forth; to go out, go away, depart.*

ἔξεστι, impers. verb, particip. ἐξόν, *it is possible, one can; it is lawful, right, permitted, one may.*

ἐξηγέομαι, οῦμαι, f. ήσομαι, depon. mid. (ἐκ, ἡγέομαι,) *to lead out, to take the lead, be leader; to bring out, make known, declare; to tell, narrate, recount.*

ἑξῆς, adv. *in order, successively;* in N. T. as adj. ἡ ἑξῆς, sc. ἡμέρα, *the following day, the next day.*

ἐξίστημι, also ἐξιστάω, 1 aor. ἐξέστησα, 2 aor. ἐξέστην, *to put out of place; to astonish;* intrans. *to be put out, to be out of place, to recede from; to be beside one's self, to be astonished, amazed, filled with wonder.*

ἐξολοθρεύω, f. εύσω, *to destroy utterly.*

ἐξομολογέω, f. ήσω, = ὁμολογέω only stronger, *to confess fully, to concede, admit, acknowledge, profess.*

ἐξόν, see ἔξεστι.

ἐξορκιστής, ου, ὁ, (ἐξορκίζω,) *an exorcist.*

ἐξουθενέω, ῶ, f. ήσω, (ἐκ, οὐθενέω,) *to set at naught, to despise, contemn, to treat with scorn, to reject.*

ἐξουσία, ας, ἡ, (ἔξεστι,) *power, ability, faculty; license, liberty; commission, authority, full power.*

ἐξοχή, ῆς, ἡ, *prominence, projection; eminence, distinction.*

ἔξυπνος, ου, ὁ, ἡ, adj. *out of sleep, awakened, awake.*

ἔξω, adv. of place, *out, without, out of doors, external*; of place 'whither,' *out, forth, out of doors*.

ἐξωθέω, ῶ, f. ήσω and ἐξώσω, *to thrust out, to drive out; thrust forward, propel*.

ἑορτή, ῆς, ἡ, *a feast, festival, holyday*.

ἐπαγγελία, ας, ἡ, (ἐπαγγέλλω,) *announciation, announcement; order, mandate; promise*.

ἐπαγγέλλω, f. ελῶ, (ἐπί, ἀγγέλλω,) *to bring word to, to tell, proclaim, announce*; in N. T. as depon. mid. ἐπαγγέλλομαι, *to announce one's self, to promise; to profess, to make profession of*.

ἐπάγω, 1 aor. partic. ἐπάξας, *to lead up to, to bring upon, to introduce*.

ἐπαίρω, f. αρῶ, (ἐπί, αἴρω,) *to take up, to raise up, lift up*; mid. ἐπαίρομαι, *to lift up one's self, to rise up*.

ἐπακροάομαι, ῶμαι, depon. mid. (ἐπί, ἀκροάομαι,) *to hear to, to hearken to*.

ἐπάναγκες, adv. *necessarily, on compulsion*.

ἐπαρχία, ας, ἡ, (ἔπαρχος,) *province, prefecture*, sc. of the Roman empire.

ἔπαυλις, εως, ἡ, (ἐπί, αὖλις,) *a fold, a stall; a house, dwelling, abode*.

ἐπαύριον, adv. of time, *upon the morrow, to-morrow*.

ἐπεγείρω, f. ερῶ, (ἐπί, ἐγείρω,) *to wake up, to rouse up; to excite against*.

ἐπειδή, conj. (ἐπεί, δή,) *as indeed, as now; since indeed, since now, because now*.

ἐπεῖδον, 2 aor. to the present ἐφοράω, *to look upon, to behold; to regard, to attend to*.

ἔπειμι, (ἐπί, εἶμι,) *to go upon, to come on, to approach*.

ἐπέκεινα, adv. *beyond*.

ἐπέρχομαι, f. ἐπελεύσομαι, 2 aor. ἐπῆλθον, *to go* or *come upon* or *over* any place, *to come to, to arrive; to come upon, to befall*.

ἐπερωτάω, ῶ, ήσω, (ἐπί, ἐρωτάω,) *to ask at* or *of* any one, *to inquire of; to question, interrogate*.

ἐπέχω, f. ἐφέξω, 2 aor. ἐπέσχον, (ἐπί, ἔχω,) *to have* or *hold upon; to fix the mind upon, to give heed to, to mark; to remain, stay*.

ἐπί, prep. gov. the gen. dat. and accus. *on, upon, in; to, towards; before, in presence of; in, during; of, concerning, after, besides; on account of, because of*.

ἐπιβαίνω, f. βήσομαι, *to go upon, to tread upon; to arrive at* or *in; to mount, to ascend*.

ἐπιβάλλω, f. βαλῶ, *to cast upon* or *over, to lay upon; to seize, to do violence to; to lay hold of, to undertake; to cast one's self upon, to rush upon, to fall upon*.

ἐπιβιβάζω, f. άσω, *to cause to mount*.

ἐπιβοάω, ῶ, f. ήσω, *to cry out, to exclaim vehemently*.

ἐπιβουλή, ῆς, ἡ, (βουλή,) *counsel upon* or *against; plot, conspiracy*.

ἐπιγίνομαι, *to arise upon, to come on*; of a wind, *to spring up*.

ἐπιγινώσκω, f. γνώσομαι, *to know fully, to find out, discover; to perceive, to recognize*.

ἐπιγράφω, f. ψω, *to make a mark upon, to inscribe*.

ἐπιδείκνυμι, f. δείξω, *to show up, to*

show before any one, *to show, exhibit, demonstrate, prove.*

ἐπιδέχομαι, f. δέξομαι, depon. mid. *to receive upon, to receive, admit; to admit, assent to.*

ἐπιδημέω, ῶ, f. ήσω, (ἐπίδημος,) *to be among one's own people, to be at home;* in N. T. *to come among a people* as a stranger, *to reside* as a stranger.

ἐπιδίδωμι, f. δώσω, *to give upon; to give forth, to give* or *deliver over, to commit to.*

ἐπιείκεια, ας, ἡ, (ἐπιεικής,) *propriety, gentleness, clemency.*

ἐπιζητέω, ῶ, ήσω, *to seek for, to inquire after; to require, demand.*

ἐπίθεσις, εως, ἡ, (ἐπιτίθημι,) *a laying upon, application, imposition.*

ἐπιθυμέω, ῶ, f. ήσω, (θυμός,) *to fix the desire upon, to desire earnestly, to long for.*

ἐπικαλέω, ῶ, f. έσω, *to call upon, to invoke, pray to, worship; to call in addition, to surname.*

ἐπίκειμαι, f. είσομαι, (κεῖμαι,) *to lie upon, to lie heavy upon, to press upon.*

Ἐπικούρειος, ου, ὁ, *an Epicurean.*

ἐπικουρία, ας, (ἐπί, κοῦρος,) *help.*

ἐπιλαμβάνω, f. λήψομαι, *to take hold upon, to seize upon, to surprise.* In N. T. only mid. ἐπιλαμβάνομαι, *to lay hold of, to seize.*

ἐπιλέγω, f. ξω, *to speak* or *say upon, to name, call, choose.*

ἐπίλυσις, εως, ἡ, (ἐπιλύω,) *solution, exposition, interpretation.*

ἐπιλύω, f. ύσω, *to let loose upon;* in N. T. *to solve, explain, interpret.*

ἐπιμελεία, ας, ἡ, (ἐπιμέλομαι,) *care, attention, diligence.*

ἐπιμένω, f. νῶ, 1 aor. ἐπέμεινα, *to remain, continue; to be constant in, to persevere in.*

ἐπινεύω, f. εύσω, *to nod* or *wink upon, to assent to by a nod* or *wink; to assent, to consent.*

ἐπίνοια, ας, ἡ, (ἐπί, νοῦς,) *cogitation, purpose.*

ἐπιοῦσα, see ἔπειμι.

ἐπιπίπτω, f. πεσοῦμαι, 2 aor. ἐπέπεσον, perf. ἐπιπέπτωκα, *to fall upon, to embrace, to descend upon.*

ἐπισκέπτομαι, f. ψομαι, depon. mid. *to look upon* or *at, to look out, seek out; to visit, to look after.*

ἐπισκευάζω, f. άσω, (σκευάζω,) *to get ready, to equip, to make preparation* for a journey.

ἐπισκιάζω, f. άσω, (σκιάζω,) *to cast a shadow upon, to overshadow.*

ἐπισκοπή, ῆς, ἡ, (ἐπισκοπέω,) *an overseeing, visitation; the duty, charge, office* of visiting.

ἐπίσκοπος, ου, ὁ, (ἐπισκέπτομαι,) *an inspector, overseer, guardian.*

ἐπίσταμαι, f. στήσομαι, *to understand, to know well, to have knowledge of.*

ἐπιστέλλω, f. ελῶ, *to send to, to send word by letter, to give direction by letter.*

ἐπιστηρίζω, f. ίσω, *to place firmly upon;* pass. or mid. *to rest* or *lean upon, to be supported on.*

ἐπιστολή, ῆς, ἡ, (ἐπιστέλλω,) *an epistle, letter; a letter of authority, dispatch.*

ἐπιστρέφω, f. ψω, 2 aor. pass. ἐπεστρέφω, *to turn upon* or *towards;* intrans. with ἑαυτὸν implied and also in mid. *to turn one's self upon* or *to-*

wards, to turn towards or *unto; to return, to be converted.*

ἐπιστροφή, ῆς, ἡ, (ἐπιστρέφω,) *a turning about, conversion.*

ἐπισύστασις, εως, ἡ, (ἐπισυνίσταμαι,) *a concourse, crowd, tumult.*

ἐπισφαλής, έος, οῦς, ὁ, ἡ, (ἐπί, σφάλλομαι,) *ready to fall, not firm, insecure, dangerous.*

ἐπιτάσσω or άττω, f. ξω, *to arrange upon, to marshal in ranks;* in N. T. *to enjoin upon, charge, command.*

ἐπιτίθημι, f. θήσω, 1 aor. ἐπέθηκα, 2 aor. ἐπέθην, *to place, put* or *lay upon, to impose, to inflict; to lade with, to supply with;* mid. *to set upon, to assail.*

ἐπιτρέπω, f. ψω, (τρέπω,) 1 aor. ἐπέτρεψα, 2 aor. pass. ἐπετράπην, *to turn upon, to give over to, commit to; to permit, allow, suffer.*

ἐπιτροπή, ῆς, ἡ, (ἐπιτρέπω,) *commission, charge, full power.*

ἐπιφαίνω, f. φανῶ, 1 aor. ἐπέφηνα, 2 aor. pass. ἐπεφάνην, *to cause to appear upon* or *to, to show, exhibit;* mid. or pass. *to show one's self, to appear, shine forth.*

ἐπιφανής, έος, οῦς, ὁ, ἡ, adj. (ἐπιφαίνομαι,) *coming to light, appearing clear, manifest; splendid, illustrious, memorable.*

ἐπιφέρω, f. ἐποίσω, 2 aor. ἐπήνεγκον, *to bear* or *bring upon* or *to, to lay a charge upon, to accuse.*

ἐπιφωνέω, ῶ, f. ήσω, *to cry out, to call to.*

ἐπιχειρέω, ῶ, f. ήσω, *to lay hands upon; to take in hand, to attempt.*

ἐποικοδομέω, ῶ, f. ήσω, (ἐπί, οἰκοδομέω,) *to build upon, to build up.*

ἐποκέλλω, f. ελῶ, *to drive* or *force upon, to run aground.*

ἑπτά, οἱ, αἱ, τά, indec. *seven.*

Ἔραστος, ου, ὁ, (ἐράω,) *Erastus,* pr. name of a Christian.

ἐργάζομαι, f. άσομαι, depon. mid. (ἔργον,) imperf. εἰργαζόμην, 1 aor. εἰργασάμην, perf. pass. εἴργασμαι as depon. *to work, labor, perform by labor, to do, to practise.*

ἐργασία, ας, ἡ, (ἐργάζομαι,) *work, labor, occupation, trade, craft; earnings, gain.*

ἔργον, ου, τό, *labor, business, deed, employment, undertaking, attempt, work.*

ἐρείδω, f. είσω, *to fix firmly, to become fixed, to adhere, stick fast.*

ἔρημος, ου, ὁ, ἡ, adj. *solitary, desert, deserted, desolate.*

Ἑρμῆς, οῦ, ὁ, *Hermes,* the Mercury of heathen mythology; pr. name of a Christian at Rome.

ἑρπετόν, οῦ, τό, *a creeping animal, a reptile.*

ἐρυθρός, ά, όν, *red;* in N. T. only in ἡ ἐρυθρὰ θάλασσα, *the Red Sea.*

ἔρχομαι, f. ἐλεύσομαι, 2 aor. ἦλθον, perf. ἐλήλυθα, pluperf. ἐληλύθειν, *to come, to go, move along.* Special significations arise from the prepositions joined to the verb, and often also from the mere construction.

ἔρω, see in εἶπον.

ἐρωτάω, ῶ, f. ήσω, *to ask, to interrogate, to inquire of; to request, entreat, beseech.*

ἐσθής, ῆτος, ἡ, (ἕννυμι, ἔσθην,) *a garment, raiment, vestment.*

ἐσθίω, 2 aor. ἔφαγον, *to eat, to take food.*

ἑσπέρα, ας, ἡ, *evening.*

ἔσχατος, άτη, τον, *the last, the extreme, uttermost.*

ἔσω, adv. of place, *into, in, within,* used for both the place 'where' and 'whither.'

ἐσώτερος, α, ον, *inner, interior.*

ἕτερος, α, ον, *the other, another, some other, different, foreign, strange.*

ἔτι, adv. *yet, still, hitherto; more, further, besides.*

ἑτοιμάζω, f. άσω, (ἕτοιμος,) *to make ready, to prepare, put in readiness.*

ἕτοιμος, η, ον, also ἑτοῖμος, ὁ, ἡ, *ready, prepared.*

ἑτοίμως, adv. (ἕτοιμος,) *ready, in readiness.*

ἔτος, εος, ους, τό, *a year.*

εὖ, adv. *well, good.*

εὐαγγελίζω, f. ίσω, 1 aor. εὐηγγέλισα, *to bring* or *announce glad tidings;* mid. in N. T. *to announce, to publish, to preach, to proclaim;* pass. *to be announced, to be published.*

εὐαγγέλιον, ου, τό, (εὐάγγελος,) *good news, glad tidings, the gospel.*

εὐγενής, έος, οῦς, ὁ, ἡ, adj. (εὖ, γένος,) *well-born, noble; generous, noble-minded.*

εὐεργεσία, ας, ἡ, (εὐεργέτης,) *a good deed, benefit.*

εὐθέως, adv. *straightway, immediately, forthwith.*

εὐθυδρομέω, ῶ, f. ήσω, (εὐθύς, δρόμος,) *to run straight, to sail a straight course.*

εὐθυμέω, ῶ, f. ήσω, (εὔθυμος,) *to be of good cheer, to be of cheerful mind.*

εὔθυμος, ου, ὁ, ἡ, adj. (εὖ, θυμός,) *well-minded, well-disposed, benign, of good cheer, cheerful.*

εὐθύμως, adv. (εὔθυμος,) *cheerfully.*

εὐθύς, εῖα, ὑ, *straight, right, true.*

εὐκαιρέω, ῶ, f. ήσω, (εὔκαιρος,) *to have good opportunity, leisure* or *time.*

εὐλαβέομαι, οῦμαι, f. ήσομαι, depon. pass. *to act with caution, to fear, to reverence.*

εὐλαβής, έος, οῦς, ὁ, ἡ, adj. (εὖ, λαμβάνω,) *cautious, timid;* in N. T. *pious, devout, God-fearing.*

εὐλογέω, ῶ, ήσω, (εὖ, λόγος,) imperf. ηὐλόγουν, 1 aor. εὐλόγησα, *to speak well of, to commend; to bless, to praise, celebrate; to prosper, make happy.*

εὐνοῦχος, ου, ὁ, (εὐνή, ἔχω,) *a eunuch; a minister of court.*

εὐπορέω, ῶ, f. ήσω, as depon. pass. εὐπορέομαι, οῦμαι, imperf. ηὐπορούμην, *to prosper, thrive, be well to live.*

εὑρίσκω, f. εὑρήσω, perf. εὕρηκα, 2 aor. εὗρον, 2 aor. pass. εὑρέθην, 2 aor. mid. εὑράμην, *to find, meet with, light upon; to perceive, find out, discover;* mid. *to find for one's self, to acquire, get, obtain.*

Εὐροκλύδων, ωνος, ὁ, *Euroclydon,* a tempestuous wind.

εὐσέβεια, ας, ἡ, (εὐσεβής,) *piety, reverence; godliness, religion.*

εὐσεβέω, ῶ, f. ήσω, (εὐσεβής,) *to be pious towards* any one; *to reverence, to worship.*

εὐσχήμων, ονος, ὁ, ἡ, (εὖ, σχῆμα,) *well-formed, comely; honorable, noble.*

εὐτόνως, adv. *intensely, powerfully, vehemently.*

Εὔτυχος, ου, ὁ, *Eutychus,* pr. name of a young man.

εὐφραίνω, f. ανῶ, (φρήν, εὔφρων,) *to make glad-minded, to make glad, cause to rejoice;* mid. and 1 aor. pass. in mid. signif. *to be glad, to rejoice, exult.*

εὐφροσύνη, ης, ἡ, (εὔφρων,) *gladness, joy.*

εὐχαριστέω, ῶ, f. ήσω, (εὐχάριστος,) 1 aor. εὐχαρίστησα and ηὐχαρίστησα, *to be thankful, to return thanks, to requite a favor.*

εὐχαριστία, ας, ἡ, (εὐχάριστος,) *gratitude, thankfulness.*

εὐχή, ῆς, ἡ, (εὔχομαι,) *prayer, a vow.*

εὔχομαι, f. ξομαι, depon. mid. imperf. εὐχόμην and ηὐχόμην, *to pray, to pray for, to desire earnestly.*

εὐώνυμος, ου, ὁ, ἡ, (εὖ, ὄνομα,) a euphemistic expression for ἀριστερός, *the left.* In N. T. *the left,* spoken chiefly of the left hand in opposition to the right.

ἐφάλλομαι, f. αλοῦμαι, (ἐπί, ἅλλομαι,) *to leap* or *spring upon, to assault.*

Ἐφέσιος, ία, ον, *Ephesian, an Ephesian.*

Ἔφεσος, ου, ἡ, *Ephesus,* a celebrated city of Asia Minor.

ἐφίστημι, f. ἐπιστήσω, (ἐπί, ἵστημι,) *to place upon* or *over, to set over;* intrans. *to stand upon, by* or *near; to come to* or *upon, to assail; to fall upon, to befall.*

ἐχθρός, ά, όν, (ἔχθος,) *hated, odious; inimical, hostile;* as a subst. ὁ ἐχθρός, *an enemy, adversary.*

ἔχιδνα, ης, ἡ, (ἔχις,) *a viper.*

ἔχω, f. ἕξω also σχήσω, imperf. εἶχον, 2 aor. ἔσχον, perf. ἔσχηκα, *to have, to hold, to possess, to regard, to be able;* mid. ἔχομαι, *to hold one's self upon* or *to, to adhere to.*

ἕως, adv. *until, so long as until, while;* as prep. *until, unto, as far as to.*

Z.

ζάω, ῶ, ζῇς, ζῇ, infin. ζῆν, *to live, to have life, to pass one's life; to prosper, be blessed.*

ζευκτηρία, ας, ἡ, *a band, a fastening.*

Ζεύς, Διός, ὁ, *Jupiter,* the supreme deity of the heathen mythology.

ζέω, f. ζέσω, *to boil, to be hot; to be fervid, fervent.*

ζῆλος, ου, ὁ, *zeal, fervor, ardor, heart-burning, envy, jealousy.*

ζηλόω, ῶ, ώσω, (ζῆλος,) *to be zealous towards, to desire ardently, to be eager for.*

Ζηλωτής, οῦ, ὁ, (ζηλόω,) *a zealot, Zelotes,* a surname of Simon, one of the apostles.

ζημία, ας, ἡ, *damage, loss.*

ζητέω, ῶ, f. ήσω, *to seek, to look after; to endeavor, to try, to strive after, to desire, to wish; to demand, expect.*

ζήτημα, ατος, τό, (ζητέω,) *an inquiry, a question.*

ζήτησις, εως, ἡ, (ζητέω,) *act of seeking, search; inquiry, discussion.*

ζυγός, οῦ, ὁ, (ζεύγνυμι,) *a yoke.*

ζωή, ῆς, ἡ, (ζάω,) *life, welfare, happiness.*

ζώνη, ης, η, (ζώννυμι,) *a zone, belt, girdle.*

ζωογονέω, ῶ, f. ήσω, (ζωογόνος,) *to bring forth alive;* pass. *to be born alive;* in N. T. *to preserve alive.*

H.

ἤ, a disjunctive, interrogative, and comparative particle, 1, disjunctive, *or*, ἤ—ἤ, *either—or*; 2, interrogative, *whether*, in double indirect questions, *whether—or*; 3, comparative, *than*, after the positive, *rather than*, *more than*.

ἡγεμών, ονος, ὁ, (ἡγέομαι,) *a leader, guide, chief, head; a governor, a prefect* of a Roman province.

ἡγέομαι, οῦμαι, f. ήσομαι, depon. mid. (ἄγω,) *to lead, to go first; to be leader; to view, regard, esteem.*

ἤδη, adv. *now, even, now, already; presently, soon.*

ἥκω, f. ἥξω, 1 aor. ἧξα, *to come, to be here.*

ἥλιος, ου, ὁ (ἕλη,) *the sun; light, day-light.*

ἡμέρα, ας, ἡ, *day, day-light; time.*

ἡμέτερος, α, ον, (ἡμεῖς,) *our, our own.*

Ἡρώδης, ου, ὁ, *Herod*, pr. name of four persons in N. T., who in succession were placed by the Romans over the Jewish nation in whole or in part, viz. Herod the Great, Herod Antipas, Herod Agrippa the elder, and Herod Agrippa the younger.

Ἡσαΐας, ου, ὁ, *Esaias*, i. e. Isaiah the celebrated Hebrew prophet.

ἡσυχάζω, f. άσω, *to be quiet, still.*

ἡσυχία, ας, ἡ, (ἥσυχος,) *quiet, stillness, tranquillity.*

ἦχος, ου, ὁ, *sound, noise.*

Θ.

θάλασσα, ης, ἡ, *the sea, a sea.*

θαμβέω, ῶ, f. ήσω, (θάμβος,) *to be astonished, amazed.*

θάμβος, εος, ους, τό, (θάομαι,) *astonishment, amazement.*

θάνατος, ου, ὁ, (θνήσκω, θανεῖν,) *death;* used often in the sense of *destruction, perdition, misery.*

θάπτω, f. ψω, 2 aor. ἐτάφην, *to perform funeral rites, to bury, inter.*

θαρσέω, ῶ, f. ήσω, (θάρσος,)=θαῤῥέω, in N. T. only imperat. θάρσει, θαρσεῖτε, *be of good cheer, have good courage.*

θάρσος, εος, οῦς, τό, *cheer, courage, spirit.*

θαυμάζω, f. άσομαι, 1 aor. ἐθαύμασα. *to wonder;* intrans. *to be astonished, amazed; to wonder at, to admire.*

θεά, ᾶς, ἡ, *a goddess.*

θεάομαι, f. άσομαι, depon. mid. 1 aor. pass. ἐθεάθην, in pass. sense, *to see, look at, behold.*

θέατρον, ου, τό, (θεάομαι,) *theatre;* meton. *a spectacle, public show.*

θεῖος, α, ον, (θεός,) *divine;* τὸ θεῖον, *the divine nature, divinity.*

θέλημα, ατος, τό, (θέλω,) *will, wish, good pleasure; purpose, counsel, decree, law.*

θέλω and ἐθέλω, f. θελήσω, *to will, wish, desire; to purpose, intend, please; to be disposed, inclined* to any thing; used nearly in the same sense as μέλλω, *to be about to.*

θεμέλιος, ὁ, ἡ, adj. In N. T. used as subst. *foundation.*

θεομαχέω, ῶ, f. ήσω, (θεομάχος,) *to fight* or *contend with God.*

θεομάχος, ου, ὁ, ἡ, adj. (θεός, μάχομαι,) *fighting against God.*

Θεός, οῦ, ὁ, *God, the divinity;* generally *God, Jehovah,* the supreme

Lord and Father of all; spoken also of Christ as *the Logos.*

Θεόφιλος, ου, ὁ, *Theophilus,* pr. name of the person, to whom Luke inscribed his Gospel and the book of the Acts.

θεραπεύω, f. εύσω, (θεράπων,) *to wait upon, to minister to; to relieve, heal, cure.*

θέρμη, ης ἡ, (θερμός,) *warmth, heat.*

Θεσσαλονικεύς, έως, ὁ, *a Thessalonian.*

Θεσσαλονίκη, ης, ἡ, *Thessalonica,* a city of Macedonia.

Θευδᾶς, ᾶ, ὁ, *Theudas,* a Jewish impostor.

θεωρέω, ῶ, f. ήσω, (θεωρός, fr. θεάομαι,) *to be a spectator of, to look on, behold, see, mark, note.*

θηρίον, ου, τό, (=θήρ,) *a beast, a wild beast.*

θλῖψις, εως, ἡ, (θλίβω,) *pressure, compression; affliction, distress.*

θνήσκω, f. θανοῦμαι, 2 aor. ἔθανον, perf. τέθνηκα, inf. τεθνάναι. In N. T. only the perf. τέθνηκα, *to have died,* i. e. *to be dead.*

θορυβέω, ῶ, f. ήσω, (θόρυβος,) *to make a noise, uproar, clamor; to wail together; to excite a tumult, make an uproar.*

θόρυβος, ου, ὁ, *noise, uproar, tumult.*

θρησκεία, ας, ἡ, (θρησκεύω,) *a worshipping, worship.*

θρίξ, τριχός, ἡ, *a hair;* plur. τρίχες, *the hair.*

θρόνος, ου, ὁ, *a seat, throne.*

Θυάτειρα, ων, τά, *Thyatira,* a city of Asia Minor.

θυγάτηρ, τέρος, τρός, ἡ, *a daughter*

θυμομαχέω, ῶ, f. ήσω, (θυμός, μάχομαι,) *to fight fiercely; to be greatly offended, to be enraged against.*

θυμός, οῦ, ὁ, (θύω,) *mind, soul; passion, anger, wrath.*

θύρα, ας, ἡ, *a door,* αἱ θύραι, *doors.*

θυρίς, ίδος, ἡ, *a little door; a window.*

θυσία, ας, ἡ, (θύω,) *sacrifice, the thing sacrificed,* i. e. the victim.

θύω, f. ύσω, perf. pass. τέθυμαι, 1 aor. pass. ἐτύθην, *to sacrifice, to kill for sacrifice, to immolate.*

Θωμᾶς, ᾶ, ὁ, *Thomas,* one of the twelve apostles.

I.

Ἰακώβ, ὁ, indec. *Jacob,* the patriarch of the Jewish nation.

Ἰάκωβος, ου, ὁ, *James,* pr. name of two of the apostles.

ἰάομαι, ῶμαι, f. άσομαι, depon. mid. *to heal, to cure, to save.*

ἴασις, εως, ἡ, (ἰάομαι,) *healing, cure.*

Ἰάσων, ονος, ὁ *Jason,* a kinsman of Paul.

ἴδιος, ία, ον, *own, one's own; privately, by one's self, alone; own, proper, peculiar.*

ἰδιώτης, ου, ὁ, (ἴδιος,) *a private citizen; an individual; plebeian, unlettered, unlearned.*

ἰδού, a demonstrative particle, *lo! behold!*

ἱερεύς, έως, ὁ, (ἱερός,) *a priest.*

ἱερόν, οῦ, τό, *a temple.* In N. T. always spoken of the temple in Jerusalem, as rebuilt by Herod the Great.

ἱερόσυλος, ου, ὁ, ἡ, *robbing temples, sacrilegious;* as subst. *temple-robber.*

Ἱερουσαλήμ, ἡ, indec. *Jerusalem,* the capital of Palestine.

Ἰεσσαί, ὁ, indec. *Jesse*, the father of David.

Ἰησοῦς, ὁ, gen. and dat. Ἰησοῦ, acc. Ἰησοῦν, *Jesus*, pr. name of Christ, the Saviour of the world; also of two other persons spoken of in N. T.

ἱκανός, ή, όν, sufficient, enough, adequate; abundant, great, much.

Ἰκόνιον, *ου, τό, Iconium*, a populous city of Asia Minor.

ἱμάς, άντος, ὁ, a thong, strap, a scourge.

ἱμάτιον, ου, τό, (ἷμα, εἷμα,) a garment, mantle, outer garment.

ἱματισμός, οῦ, ὁ, (ἱματίζω,) clothing, raiment.

ἵνα, conjunct. *that; to the end that, in order that; so that, so as that.*

ἱνατί, or *ἵνα τί, to what end? why? wherefore?*

Ἰόππη, *ης, ἡ, Joppa*, a city and port of Palestine.

Ἰουδαία, *ας, ἡ, Judea*, properly applied to the territory belonging to the tribe of Judah, but usually employed in a more extensive sense, to include the whole southern part of Palestine west of Jordan.

Ἰουδαῖος, *αία, ον*, adj. *Jewish; ὁ Ἰουδαῖος* as subst. *a Jew.*

Ἰούδας, *α, ὁ, Judas*, pr. name of eight persons in N. T.

Ἰούλιος, *ου, ὁ, Julius*, pr. name of the centurion who conducted Paul to Rome.

Ἰοῦστος, *ου, ὁ, Justus*, pr. name of a Christian at Corinth, and a surname of Joseph called Barsabas.

ἱππεύς, έως, ὁ, a horseman; in the plur. *ἱππεῖς, horsemen, cavalry.*

Ἰσαάκ, *ὁ*, indec. *Isaac*, pr. name of the son of Abraham and father of Jacob.

ἴσος, ἴση, ἴσον, like, alike, equal.

Ἰσραήλ, *ὁ*, indec. *Israel.* In N. T. spoken with reference to his posterity.

Ἰσραηλίτης, *ου, ὁ, an Israelite;* in N. T.=ὁ Ἰουδαῖος.

Ἵστημι, f. *στήσω*, 1 aor. *ἔστησα*, 2 aor. *ἔστην*, perf. *ἕστηκα*, pluperf. *ἑστήκειν*, 1 aor. pass. *ἐστάθην*, 1 fut. pass. *σταθήσομαι;* as trans. *to cause to stand, to place, to set;* as intrans. *to stand, continue, endure, persist.*

ἰσχύς, ύος, ἡ, (ἴς, ἴσχω,) strength, might, power.

ἰσχύω, f. *ύσω, (ἰσχύς,) to be strong, robust; to be able, avail, prevail; to spread abroad.*

Ἰταλία, *ας, ἡ, Italy.*

Ἰταλικός, *ή, όν, Italian.*

Ἰωάννης, *ου, ὁ, John*, pr. name of four persons in N. T.

Ἰωήλ, *ὁ, Joel*, one of the minor Hebrew prophets.

Ἰωσῆς, *ὁ*, indec. *Joses*, pr. name of Barnabas, the companion of Paul.

Ἰωσήφ, *ὁ*, indec. *Joseph*, pr. name of several persons in N. T.

K.

κἀγώ, crasis for *καὶ ἐγώ*, dat. *κἀμοί* acc. *κἀμέ, and I*, etc.

καθαιρέω, ῶ, f. *ήσω, (κατά, αἱρέω,)* 2 aor. *καθεῖλον, to take down, to pull down, to demolish; to overthrow, to conquer.*

καθάπτω, f. *άψω, (κατά, ἅπτω,) to adapt, to fit down upon, to bind, fasten upon; to fix one's self upon, to fasten on.*

καθαρός, ά, όν, adj. *clean, pure, guiltless, innocent.*

καθέζομαι, (κατά, ἕζομαι,) imperf. ἐκαθεζόμην, *to sit down, to sit.*

καθεξῆς, adv. (κατά, ἑξῆς,) *successively, consecutively;* with the art. ὁ, καθεξῆς, *successive,* i. e. *subsequent, following.*

καθήκω, (κατά, ἥκω,) *to come* or *reach down to;* impers. καθήκει, *it is becoming, fit, right.*

κάθημαι, (κατά, ἧμαι,) 2 pers. κάθῃ, imperat. κάθου, *to sit down, to sit; to abide, dwell.*

καθημερινός, ή, όν, (κατά, ἡμέρα,) *daily.*

καθίζω, (κατά, ἵζω,) f. καθίσω, 1 aor. ἐκάθισα, *to cause to sit down, to seat;* intrans. *to sit down, to sit; to abide, continue.*

καθίημι, f. καθήσω, (κατά, ἵημι,) 1 aor. καθῆκα, *to send* or *throw down; to let down.*

καθίστημι, also καθιστάω, *to set down, to set, place, constitute, accompany;* pass. or mid. *to be set, to be.*

καθόλου, adv. *throughout the whole,* i. e. *wholly, entirely.*

καθότι, adv. for καθ' ὅτι, *according as, as, for that, because that, inasmuch as.*

καθώς, adv. (κατά, ὥς,) *according as, as, when.*

καί, *and, then, after that, and so, and thus; namely, to wit, even; also, too.*

Καϊάφας, α, ὁ, *Caiaphas,* pr. name of a Jewish high priest.

καίγε, see in γέ.

καινός, ή, όν, *new.*

καιρός, οῦ, ὁ, *right proportion, right measure;* in N. T. *time, season; fit time, proper season, opportunity, occasion.*

Καῖσαρ, αρος, ὁ, *Cæsar,* surname of the Julian family at Rome, and applied to the successors of Julius Cæsar, as a title of dignity.

Καισάρεια, ας, ἡ, *Cæsarea,* pr. name of two cities in Palestine.

καίτοιγε, see in γέ.

κἀκεῖ, crasis for καὶ ἐκεῖ.

κἀκεῖθεν, crasis for καὶ ἐκεῖθεν.

κἀκεῖνος, η, ο, crasis for καὶ ἐκεῖνος, η, ο.

κακία, ας, ἡ, *badness, evil, wickedness.*

κακολογέω, ῶ, f. ήσω, *to speak evil of, to revile.*

κακός, ή, όν, *bad, worthless, evil, wicked.*

κακόω, ῶ, f. ώσω, (κακός,) *to affect with evil, to do evil, maltreat, harm, afflict.*

κάκωσις, εως, ἡ, (κακόω,) *evil condition, affliction.*

καλέω, ῶ, f. έσω, 1 aor. ἐκάλεσα, *to call, to call forth, to summon, to invite; to name, to give name to.*

καλλίων, ονος, ὁ, ἡ, (compar. of καλός,) *better.*

Καλοὶ λιμένες, (καλός, λιμήν,) *Fair Havens,* a port in the island of Crete.

καλῶς, adv. (καλός,) *well, good; rightly, suitably, aptly.*

καμμύω, f. ύσω, *to shut down, to close.*

κἄν, crasis for καὶ ἐάν, *and if, also if, even if, although.*

Κανανίτης, ου, ὁ, *Canaanite.*

Κανδάκη, ης, ἡ, *Candace,* a name common to the queens of Ethiopia

καπνός, οῦ, ὁ, smoke.

Καππαδοκία, ας, ἡ, *Cappadocia,* a province of Asia Minor.

καρδία, ας, ἡ, the heart, mind, understanding.

καρδιογνώστης, ου, ὁ, (καρδία, γιγνώσκω,) heart-knower, searcher of hearts.

καρπός, οῦ, ὁ, fruit, produce.

καρποφορέω, ῶ, f. ήσω, (καρποφόρος,) to bear fruit, to increase.

καρποφόρος, ου, ὁ, ἡ, adj. *fruitful.*

κατά, prep. gov. the gen. and accus. *down, down from, upon* or *in; towards, near to, through; during, in, at; according to, conformably to; because of, for; in respect to, as to; like, after the manner of.*

καταβαίνω, f. *βήσομαι, (βαίνω,)* 2 aor. *κατέβην,* imper. *κατάβηθι* and *κατάβα, to go* or *come down, to descend, to fall, drop.*

καταγγελεύς, έως, ὁ, (καταγγέλλω,) an announcer, proclaimer.

καταγγέλλω, f. *γελῶ,* 2 aor. pass. *κατηγγέλην, to announce, proclaim, publish; to preach.*

κατάγω, άξω, (ἄγω,) to lead down, to bring or *conduct down.*

καταδίκη, ης, ἡ, (δίκη,) sentence against, condemnation.

καταδυναστεύω, f. *εύσω, (δυναστεύω,) to exercise power against* one, *to overpower, to oppress.*

κατακαίω, f. *καύσω, (καίω,)* 2 aor. pass. *κατεκάην,* 1 fut. pass. *κατακαυθήσομαι,* 2 fut. pass. *κατακαήσομαι, to burn down* (=Eng. *to burn up*), *to consume utterly.*

κατάκειμαι, f. *είσομαι, (κεῖμαι,) to lie down, to lie, to recline.*

κατακλείω, f. *είσω, (κλείω,) to shut up, to shut fast, to inclose.*

κατακληρονομέω, ῶ, f. *ήσω, to distribute by lot.*

κατακολουθέω, f. *ήσω, (κατά, ἀκολουθέω,) to follow closely.*

κατακυριεύω, f. *εύσω, (κυριεύω,) to exercise authority over, to get the mastery of, to subdue.*

καταλαμβάνω, f. *λήψομαι,* 2 aor. *κατέλαβον, to take, to receive, to lay hold of, to seize upon, to comprehend;* mid. *to comprehend for one's self, to perceive, to find.*

καταλείπω, f. *ψω, (λείπω,)* 1 aor. *κατέλειψα, to leave behind, to leave, forsake.*

κατάλοιπος, ου, ὁ ἡ, (λοιπός,) left over, remaining.

καταλύω, f. *ύσω, (λύω,) to dissolve, to throw down, destroy, put an end to, render vain.*

καταμένω, f. *νῶ, to remain fixedly, to abide, to dwell.*

κατανοέω, ῶ, f. *ήσω, (κατά, νοέω,) to see* or *discern distinctly, to perceive clearly; to remark, observe, consider.*

καταντάω, ῶ, ήσω, (κατά, ἀντάω,) to come, to arrive; to come upon, to happen to; to attain to, to obtain.

κατανύσσω, or *ττω,* f. *ξω, to prick through, to pierce; to be greatly pained, deeply moved.*

καταξιόω, ῶ, f. *ώσω, (κατά, ἀξιόω,) to count worthy of;* in N. T. only pass. *to be counted worthy.*

κατάπαυσις, εως, ἡ, (καταπαύω,) a rest; a place of rest, an abode, dwelling.

καταπαύω, f. *σω, (παύω,) to put to*

rest, to cause to cease, to make desist, to restrain.

καταπίπτω, f. πεσοῦμαι, *to fall down.*

καταπονέω, ῶ, f. ήσω, (πονέω,) *to work down, to wear down, by labor;* pass. *to be weary, oppressed, afflicted.*

καταριθμέω, ῶ, f. ήσω, (ἀριθμέω,) *to count* or *number among.*

κατασείω, f. είσω, *to shake violently; to move to and fro, to wave the hand, to beckon.*

κατασκάπτω, f. ψω, (κατά, κάπτω,) *to dig down under, to undermine, to destroy, to rase.*

κατασκηνόω, ῶ, f. ώσω, (σκηνόω,) *to plant down a tent; to sojourn, dwell; to rest, remain.*

κατασοφίζομαι, f. ίσομαι, depon. mid. *to be wise against* one, *to outwit, to deal subtly with.*

κατάσχεσις, εως, ἡ, (κατέχω,) *a possession.*

κατατίθημι, f. θήσω, *to put* or *lay down, deposit, lay up for use.*

κατατρέχω, 2 aor. κατέδραμον, *to run down,* as from a higher to a lower place.

καταφέρω, f. κατοίσω, 1 aor. pass. κατηνέχθην, *to bear* or *bring down;* in N. T. only pass. καταφέρεσθαι, *to be borne* or *thrown down, to be oppressed.*

καταφεύγω, f. ξομαι, (φεύγω,) *to flee down, to flee for refuge.*

καταφιλέω, ῶ, f. ήσω, *to kiss tenderly, to caress.*

καταφρονητής, οῦ, ὁ, (καταφρονέω,) *a despiser, contemner.*

κατείδωλος, ου, ὁ, ἡ, (κατά, εἴδωλον,) *full of idols, given to idolatry.*

κατέρχομαι, 2 aor. κατῆλθον, *to go* or *come down, to descend.*

κατεφίστημι, f. στήσω, (ἐφίστημι,) 2 aor. κατεπέστην, *to stand forth against, to rush upon, to assault.*

κατέχω, f. καθέξω, 2 aor. κατέσχον, *to have and hold fast, to hold firmly, to retain, to possess, to keep in mind.*

κατηγορέω, ῶ, f. ήσω, (κατά, ἀγορεύω,) *to speak against, to accuse.*

κατήγορος, ου, ὁ, (κατηγορέω,) *an accuser.*

κατηχέω, ῶ, f. ήσω, *to sound forth, to teach, to instruct, to inform;* pass. *to be informed, to be instructed in.*

κατοικέω, ῶ, f. ήσω, (οἰκέω,) *to dwell in, to inhabit; to dwell fixedly, to reside.*

κατοικία, ας, ἡ, (κατοικέω,) *dwelling, habitation.*

κατόρθωμα, ατος, τό, *that which is done rightly, noble deed.*

κατώ, adv. *downwards, down; below, underneath.*

Κεγχρεαί, ῶν, αἱ, *Cenchrea,* the eastern port of Corinth.

κείρω, f. κερῶ, *to shear, cut off,* as the hair.

κελεύω, f. εύσω, *to set in motion, to urge on; to command, to order, to exhort.*

κενός, ή, όν, *empty, fruitless, vain, false.*

κέντρον, ου, τό, *a prick, point, sting, goad.*

κερδαίνω, f. ανῶ, (κέρδος,) *to gain, acquire; to be spared from, to avoid.*

κεφάλαιον, ου, τό, *head, chief thing, sum, capital.*

κεφαλή, ης, ἡ, the head, top, summit.

κηρύσσω or *ττω,* f. *ξω,* (*κήρυξ,*) *to be a herald, to proclaim, announce, publish, preach.*

Κιλικία, ας, ἡ, Cilicia, a province of Asia Minor.

κινδυνεύω, f. *εύσω,* (*κίνδυνος,*) *to be in danger, in peril.*

κινέω, ῶ, f. *ήσω,* (*κίω,*) *to move, to put in motion, to stir up, to excite.*

Κίς, ὁ, indec. *Kis* (i. e. Kish), the father of king Saul.

κλαίω, f. *κλαύσομαι, to weep, wail, lament.*

κλάσις, εως, ἡ, (*κλάω,*) *a breaking.*

Κλαύδη, ης, ἡ, Clauda or *Claude,* a small island off the coast of Crete.

Κλαυδία, ας, ἡ, Claudia, pr. name of a Christian female.

Κλαύδιος, ου, ὁ, Claudius, pr. name of Tiberius Claudius Nero Germanicus the fifth Roman emperor; and of Claudius Lysias a Roman tribune.

κλαυθμός, οῦ, ὁ, (*κλαίω,*) *weeping, wailing.*

κλάω, f. *κλάσω, to break, to break off* or *in two.*

κλείω, f. *σω,* perf. pass. *κέκλεισμαι,* 1 aor. pass. *ἐκλείσθην, to shut, to close.*

κληρονομία, ας, ἡ, (*κληρονομέω,*) *inheritance, patrimony, possession.*

κλῆρος, οῦ, ὁ, lot, part, portion.

κλίνη, ης, ἡ, a bed, couch.

κλίνω, f. *νῶ,* perf. *κέκλικα,to incline, bend, bow.*

Κνίδος, ου, ἡ, Cnidus or *Gnidus,* a town and peninsula of Doris in Caria.

Κοιλία, ας, ἡ, the belly, the bowels; the womb

κοιμάω, ῶ, f. *ήσω, to make sleep, to fall asleep, to sleep; to die, to be dead.*

κοινός, ή, όν, common; unlawful, unholy, profane.

κοινόω, ῶ, f. *ώσω,* (*κοινός,*) *to make common, to communicate; to regard as common, to call unclean.*

κοινωνία, ας, ἡ, (*κοινωνέω,*) *participation, communion, fellowship.*

κοιτών, ῶνος, ὁ, (*κοίτη,*) *a bed-chamber.*

κολάζω, f. *άσομαι, to chastise, correct, punish.*

κολλάω, ῶ, f. *ήσω, to glue together;* in N. T. mid. *κολλάομαι, ῶμαι,* 1 aor. pass. *ἐκολλήθην,* with mid. signif. *to adhere, to cleave to, to follow, to accompany, to associate with.*

κόλπος, ου, ὁ, the bosom.

κολυμβάω, ῶ, f. *ήσω, to swim.*

κολωνία, ας, ἡ, Lat. *colonia,* i. e. a Roman colony.

κονιάω, ῶ, f. *άσω, to whitewash.*

κονιορτός, οῦ, ὁ, (*κονία, ὄρνυμι,*) *dust.*

κοπετός, οῦ, ὁ, (*κόπτομαι,*) *lamentation, wailing.*

κοπιάω, ῶ, f. *άσω,* (*κοπία,*) *to be weary, faint; to weary one's self.*

κορέννυμι, f. *κορέσω,* perf. pass. *κεκόρεσμαι,* 1 aor. pass. *ἐκορέσθην, to sate, to satisfy;* pass. or mid. *to be sated, to be full.*

Κορίνθιος, α, ον, Corinthian, a Corinthian.

Κόρινθος, ου, ἡ, Corinth, a celebrated Grecian city.

Κορνήλιος, ου, ὁ, Cornelius, pr. name of a Roman centurion at Cæsarea.

κόσμος, ου, ὁ, (prob. *κομέω,*) *order*

decoration, the world or *universe, the earth, the inhabitants of earth, mankind;* in the Jewish mode of speaking, *the present world, the present order of things* as opposed to Christ's kingdom.

κουφίζω, f. ίσω, (κοῦφος,) *to be light;* in N. T. *to lighten.*

κράββατος, ου, ὁ, *a small couch.*

κράζω, f. κεκράξομαι, 1 aor. ἔκραξα, 1 perf. κέκραγα with signif. of the present, *to cry, to cry out; to exclaim, to call aloud.*

κρατέω, ῶ, f. ήσω, (κράτος,) *to be strong, mighty, powerful; to have power over, to gain, attain to; to lay hold of, to hold fast, to cleave to.*

κράτιστος, η, ον, an isolated superl. of κρατύς, *best, most excellent.*

κράτος, εος, ους, τό, *strength, might, vigor, power.*

κραυγάζω, f. άσω, (κραυγή,) *to cry out, to clamor.*

κραυγή, ῆς, ἡ, (κράζω,) *cry, outcry, clamor.*

κρεμάννυμι, f. κρεμάσω, 1 aor. pass. ἐκρεμάσθην, *to hang, suspend;* mid. κρέμαμαι, *to hang, to be suspended.*

Κρής, ητός, ὁ, *a Cretan.*

Κρήτη, ης, ἡ, *Crete,* an island of the Mediterranean.

κρίμα, ατος, τό, *judgment, decision, award, sentence.*

κρίνω, f. ινῶ, 1 aor. ἔκρινα, perf. κέκρικα, 1 aor. pass. ἐκρίθην, *to separate, distinguish, discriminate; to judge, decide, determine; to sit in judgment, to pass judgment upon, to punish, to take vengeance on.*

κρίσις, εως, ἡ, (κρίνω,) *a deciding, judgment, sentence, condemnation.*

Κρίσπος, ου, ὁ, *Crispus,* the ruler of a synagogue at Corinth.

κριτής, οῦ, ὁ, (κρίνω,) *a judge, leader, ruler, chief.*

κρούω, f. σω, *to knock, to rap.*

κτάομαι, ῶμαι, f. ήσομαι, depon. mid. *to get for one's self, to acquire, to procure.*

κτῆμα, ατος, τό, (κέκτημαι,) *a possession, property, estate.*

κτῆνος, εος, ους, τό, (κτάομαι,) *possession, property;* spec. *flocks and herds* of every kind, *a beast, domestic animal.*

κτήτωρ, ορος, ὁ, (κτάομαι,) *possessor, owner.*

κυβερνήτης, ου, ὁ, (κυβερνάω,) *governor* of a ship, i. e. *the steersman, pilot.*

κυκλόω, ῶ, f. ώσω, (κύκλος,) *to encircle, to surround.*

κῦμα, ατος, τό, (κύω,) *a wave, billow.*

Κύπριος, ου, ὁ, *a Cyprian.*

Κύπρος, ου, ἡ, *Cyprus,* a celebrated island of the Mediterranean.

Κυρηναῖος, ου, ὁ, *a Cyrenian.*

Κυρήνη, ης, ἡ, *Cyrene,* a large and powerful city of Libya Cyrenaica.

κύριος, ου, ὁ, (κῦρος,) *lord, master, owner; supreme lord, sovereign;* in the language of respect to superiors, *Master, Sir;* spoken of God and Christ as the Supreme Lord of the universe.

κωλύω, f. ύσω, (κόλος,) *to hinder, prevent, restrain.*

κώμη, ης, ἡ, *a village, hamlet.*

Κῶς, ἡ, gen. Κῶ, accus. Κῶν and Κῶ, *Cos,* a small island of the Ægean sea.

Λ.

λαγχάνω, f. λήξομαι, 2 aor. ἔλαχον, *to obtain by lot, to obtain, receive.*

λάθρα, adv. *secretly, privately.*

λάκω, see λάσκω.

λακτίζω, f. ίσω, *to kick.*

λαλέω, ῶ, f. ήσω, *to speak, to talk; to teach, to preach, to declare, to announce.*

λαμβάνω, f. λήψομαι, 2 aor. ἔλαβον, perf. εἴληφα, *to take, to lay hold of, to choose, to obtain, to receive, to partake of.*

λαμπάς, άδος, ἡ, (λάμπω,) *a light, torch, lamp.*

λαμπρός, ά, όν, (λάμπω,) *shining, bright, radiant.*

λαμπρότης, τητος, ἡ, (λαμπρός,) *brightness, splendor.*

λάμπω, f. ψω, *to shine, to give light.*

λανθάνω, 2 aor. ἔλαθον, *to lie hid, concealed, to be unknown.*

λαός, οῦ, ὁ, *people, a people, nation, tribe; the people, the multitude, the public.*

Λασαία, ας, ἡ, *Lasæa,* a maritime city of Crete.

λάσκω, f. λακήσω, *to crack open, to burst.*

λατρεύω, f. εύσω, (λατρίς,) *to serve, to worship.*

λέγω, f. ξω, *to lay, to lay before, to relate, to say, speak, discourse; to ask, inquire; to mean; to call, name.*

λειτουργέω, ῶ, f. ήσω, (λειτουργός,) *to serve, to minister.*

λεπίς, ίδος, ἡ, (λέπος,) *a scale, crust.*

Λευΐτης, ου, ὁ, *a Levite.*

λευκός, ή, όν, *light, shining, glittering, radiant.*

λιβερτῖνος, ου, ὁ, *a libertine,* i. e. *a freed-man* of Rome.

Λιβύη, ης, ἡ, *Libya,* a region of Africa.

λιθάζω, f. άσω, (λίθος,) *to stone, to pelt with stones.*

λιθοβολέω, ῶ, f. ήσω, (λίθος, βάλλω,) *to throw stones at* any one, *to stone.*

λίθος, ου, ὁ, *a stone.*

λιμήν, ένος, ὁ, *a haven, harbor, port.*

λιμός, οῦ, ὁ, (λείπω, λέλειμμαι,) *hunger, famine, want.*

λίψ, λιβός, ὁ, *the south-west wind; the south.*

λογίζομαι, f. ίσομαι, 1 aor. ἐλογισάμην, 1 aor. pass. ἐλογίσθην, 1 fut. pass. λογισθήσομαι, *to reason, think, consider, reckon.*

λόγιον, ου, τό, *an oracle.*

λόγιος, ου, ὁ, ἡ, adj. *learned, erudite, eloquent.*

λόγος, ου, ὁ, (λέγω,) *a word, a speaking, an utterance; a saying, declaration; a discourse, rumor, report; a reason, ground, cause; the Word, the Logos* in reference to the pre-existent nature of Christ.

λοιδορέω, ῶ, f. ήσω, (λοίδορος,) *to rail at, to reproach, to revile.*

λοιμός, οῦ, ὁ, *pestilence, plague;* trop. *a pest, pestilent fellow,* i. e. a malignant and mischievous person.

λοιπός, ή, όν, (λείπω,) *left, remaining, other;* used adverbially, *in future, henceforth, finally.*

Λούκιος, ου, ὁ, *Lucius,* a teacher in the church at Antioch.

λούω, f. σω, *to bathe, to wash; to cleanse, purify.*

Λύδδα, ης, ἡ, *Lydda,* a large village near Joppa.

Λυδία, *ας, ἡ*, ***Lydia***, a woman of Thyatira residing at Philippi.

Λυκαονία, *ας, ἡ*, ***Lycaonia***, a region in Asia Minor.

Λυκαονιστί, adv. ***Lycaonicè, in the Lycaonic dialect.***

Λυκία, *ας, ἡ*, ***Lycia***, a province in Asia Minor.

λύκος, *ου, ὁ*, ***a wolf.***

λυμαίνομαι, depon. (λύμη,) ***to stain, to insult, to injure, make havoc of, destroy.***

Λυσίας, *ου, ὁ*, ***Lysias***, i. e. Claudius Lysias, a Roman tribune.

Λύστρα, *ας, ἡ* or *ων, τά*, ***Lystra***, a city of Lycaonia.

λυτρωτής, *οῦ, ὁ*, (λυτρόομαι,) ***a redeemer, deliverer.***

λύω, f. *ύσω*, ***to loose, to loosen; to unbind, untie; to let go, to set free; to dissolve.***

M.

μαγεία, *ας, ἡ*, (μάγος,) ***magic.***

μαγεύω, f. *εύσω*, (μάγος,) ***to practice magic, sorcery.***

μάγος, *οῦ, ὁ*, ***magus***, pl. *μάγοι*, ***magi***, the name for the priests and wise men of the Medes, Persians, etc. Spoken also of a ***magician, sorcerer, diviner.***

Μαδιὰν or **Μαδιάμ**, *ὁ*, indecl. ***Madian***, i. e. ***Midian***, pr. name of an Arabian tribe.

μαθητεύω, f. *εύσω*, (μαθητής,) ***to disciple, to teach, instruct.***

μαθητής, *οῦ, ὁ*, (μανθάνω,) ***a disciple, scholar, follower.***

μαθήτρια, *ας, ἡ*, (μαθητής,) ***a female disciple.***

μαίνομαι, f. *μανοῦμαι*, depon. ***to be mad, to rave.***

μακάριος, *α, ον*, adj. ***happy, blessed.***

Μακεδονία, *ας, ἡ*, ***Macedonia***, a country lying N. of Greece proper, but in later times, one of the two great provinces into which the Romans divided Greece.

Μακεδών, *όνος, ὁ*, ***a Macedonian.***

μακράν, adv. ***a great way, far, afar off.***

μακροθύμως, adv. ***patiently.***

μακρός, *ά, όν*, ***long, far, far distant***, used both of space and time.

μάλιστα, adv. ***most, most of all, especially.***

Μᾶλλον, adv. ***more, rather.***

Μαναήν, *ὁ*, indecl. ***Manaen***, a Christian teacher at Antioch.

μανθάνω, f. *μαθήσομαι*, 2 aor. *ἔμαθον*, ***to learn, to be taught, informed.***

μανία, *ας, ἡ*, (μαίνομαι,) ***mania, madness, insanity.***

μαντεύομαι, f. *εύσομαι*, depon. mid. ***to utter responses, to divine, foretell.***

Μαρία, *ας, ἡ*, or **Μαριάμ**, *ἡ*, indec. ***Maria, Mary***, pr. name of several females in N. T.

Μάρκος, *ου, ὁ*, ***Marcus, Mark***, a writer of one of the four gospels, and the companion of Paul and Barnabas.

μαρτυρέω, *ῶ*, f. *ήσω*, (μάρτυς,) ***to witness, to be a witness, to bear witness; to speak well of, to applaud.***

μαρτυρία, *ας, ἡ*, (μαρτυρέω,) ***witness, testimony.***

μαρτύριον, *ου, τό*, (μαρτυρέω,) ***witness, testimony.***

μαρτύρομαι, depon. mid. ***to call to witness, to invoke as witness; to protest.***

μάρτυς, υρος, ὁ, ἡ, a witness, a martyr.

μαστίζω, f. ίξω, (μάστιξ,) to scourge.

Μάστιξ, ιγος, ἡ, a whip, scourge.

μάταιος, α, ον, (μάτην,) vain, empty, fruitless; τὰ μάταια, vanities, nothings, i. e. idols.

Ματθαῖος, ου, ὁ, *Matthew*, the writer of the first gospel, and one of the apostles.

Ματθίας, α, ὁ, *Matthias*, an apostle chosen in the place of Judas.

μάχαιρα, ας, ἡ, a knife, slaughter-knife; a sword.

μάχομαι, f. έσομαι, (μάχη,) to fight, to strive, contend.

μεγαλεῖος, α, ον, (μέγας,) great, glorious, wonderful.

μεγαλειότης, ητος, ἡ, (μεγαλεῖος,) greatness, majesty, glory.

μεγαλύνω, f. υνῶ, (μέγας,) to make great, to enlarge; to magnify, to praise.

μέγας, μεγάλη, μέγα, gen. *μεγάλου, ης, ου*; compar. *μείζων*, superl. *μέγιστος, great, large; vehement, violent; distinguished.*

μεθερμηνεύω, f. εύσω, (μετά, ἑρμηνεύω,) to translate over, to interpret.

μεθίστημι, f. μεταστήσω, (μετά, ἵστημι,) to transfer, to remove, to depose.

μεθύω, only in pres. and imperf. all the other forms belonging to *μεθύσκω, to be drunk, to get drunk.*

μέλει, imperf. *ἔμελε*, fut. *μελήσει*, impers. forms from *μέλω, to be for care and concern* to any one; hence *μέλει, it concerns*, which is usually to be rendered personally, *to care for, to take care of.*

μελετάω, ῶ, f. ήσω, (μέλω,) to care for, to take care for, to meditate.

Μελίτη, ης, ἡ, *Melita*, now *Malta*, an island of the Mediterranean.

μέλλω, f. *ήσω*, imperf. *ἔμελλον* and *ἤμελλον, to be about to* do or suffer any thing, *to be on the point of; to have in mind, to intend, purpose.* It may often be rendered by *ought, should, must*, as implying what is certain and destined to take place; or *may, can, will*, as implying possibility or probability; *to be ever about to* do a thing, i. e. *to linger, delay.*

μέν, conjunct. implying affirmation or concession, *indeed, truly*, and at the same time pointing forward to something antithetic, or at least different, which is commonly subjoined with *δὲ* or an equivalent particle.

μένω, f. *μενῶ*, 1 aor. *ἔμεινα*, perf. *μεμένηκα, to remain, continue, abide, wait for.*

μερίς, ίδος, ἡ, (μέρος,) a part, portion, share.

μέρος, εος, ους, τό, a part, portion; a tract, region. craft

μεσημβρία, ας, ἡ, (μέσος, ἡμέρα,) mid-day, noon.

μεσονύκτιον, ίου, τό, midnight.

Μεσοποταμία, ας, ἡ, (μέσος, ποταμός,) *Mesopotamia*, a region between the rivers Euphrates and Tigris.

μέσος, η, ον, mid, middle, midst.

μεστόω, ῶ, f. ώσω, (μεστός,) to fill, pass. *to be filled, to be full.*

μετά, prep. gov. gen. and accus. *with, among; towards, into; after, behind.*

μεταβαίνω, f. βήσομαι, (βαίνω,) to

go or *pass over, to remove, to pass away, to depart.*

μεταβάλλω, f. αλῶ, (βάλλω,) *to throw* or *turn over; to change.*

μετακαλέω, ῶ, f. έσω, (καλέω,) *to call off* or *away, to recall; to call for, to invite.*

μεταλαμβάνω, f. λήψομαι, (λαμβάνω,) *to take a part* or *share* of any thing, *to partake of, to share; to take, to have.*

μετανοέω, ῶ, f. ήσω, (νοέω,) *to perceive afterwards, to change one's views* or *mind, to repent.*

μετάνοια, ας, ἡ, (μετανοέω,) *change of mind* or *purpose, repentance, penitence.*

μεταξύ, adv. μετά, μέσος,) *betwixt, between, between-whiles, meanwhile, next following, next.*

μεταπέμπω, f. ψω, (πέμπω,) *to send after, to send for, to invite.*

μεταστρέφω, f. ψω, (στρέφω,) *to turn about, to change, to pervert.*

μετατίθημι, f. ήσω, (τίθημι,) *to transpose, transfer, translate.*

μετοικίζω, f. ίσω, *to cause, to remove* or *migrate.*

μέχρι, as prep. with gen. *unto, as far as to, until;* as conjunct. *until.*

μή, a particle denoting a dependant and conditional negative, *not;* as a conjunct. *that not, lest;* it is also used as an interrogative particle, implying the expectation of a negative answer.

μηδαμῶς, adv. *by no means.*

μηδέ, conjunct. *and not, also not; neither, not even.*

μηδείς, μηδεμία, μηδέν, *not even one, no one;* neut. μηδέν, *nothing, not at all, in no respect.*

Μῆδος, ου, ὁ, *a Mede.*

μηκέτι, adv. *no more, no further, no longer.*

μήν, μηνός, ὁ, *a month.*

μηνύω, f. ύσω, *to make known, show, disclose.*

μήποτε, neg. particle, *not even, never;* as a conjunct. *that never, lest ever.*

μήπως, conjunct. (μή, πως,) *that in no way, that by no means; lest in any way, lest perhaps.*

μήτε, conjunct. *and not, also not, neither, not even;* μήτε—μήτε, *neither—nor.*

μήτηρ, έρος, τρός, ἡ, *a mother.*

μήτι, neg. partic. *not at all, not perhaps,* as an interrog. *whether at all?* i. e. *is* or *has then, perhaps?*

μικρός, ά, όν, *small, little,* comparat. μικρότερος, *smaller, less.*

Μίλητος, ου, ἡ, *Miletus,* a maritime city of Ionia.

μιμνήσκω, f. μνήσω, *to recall to one's mind, to remind;* in the mid. *to recollect, remember;* 1 aor. pass. ἐμνήσθην, *to be remembered, to be had in remembrance.*

μισθός, οῦ, ὁ, *hire, wages, recompense.*

μίσθωμα, ατος, τό, *hire, wages, rent; a thing hired* or *rented,* e. g. *a lodging, hired dwelling.*

Μιτυλήνη, ης, ἡ, *Mytilene,* the capital of the island of Lesbos.

μνάομαι, see μιμνήσκω.

Μνάσων, ωνος, ὁ, *Mnason,* pr. name of a Christian.

μνῆμα, ατος, τό, (μιμνήσκω,) a memorial, monument; a tomb, sepulchre.

Μνημεῖον, ου, τό, (μιμνήσκω,) a memorial, monument; a tomb, sepulchre.

μνημονεύω f. *εύσω, (μνήμων, μιμνήσκω,) to remember, call to mind.*

μνημόσυνον, ου, τό, a memorial, a monument.

μόλις, adv. *with difficulty, hardly.*

Μολόχ, ὁ, indec. *Moloch*, an idol of the Ammonites.

μόνος, η, ον, only, alone.

μοσχοποιέω, ῶ, f. *ήσω, (μόσχος, ποιέω,) to make a calf.*

Μύρα, ων, τά, *Myra*, a city of Lycia.

μυριάς, άδος, ἡ, a myriad, i. e. ten thousand.

Μυσία, ας, ἡ, *Mysia*, a province of Asia Minor.

Μωσῆς or Μωϋσεύς, έως, ὁ also Μωϋσῆς, οῦ, *Moses*, the great Hebrew prophet and lawgiver.

N.

Ναζωραῖος, ου, ὁ, *a Nazarean=Nazarene.*

ναί, adv. of affirmation, *yea, certainly.*

ναός, οῦ, ὁ, (ναίω,) dwelling, temple, fane.

ναύκληρος, ου, ὁ, (ναῦς, κλῆρος,) ship-owner, master of a vessel.

ναῦς, gen. *νεώς*, accus. *ναῦν, ἡ, a ship, vessel.*

ναύτης, οῦ, ὁ, (ναῦς,) a sailor, seaman.

νεανίας, ου, ὁ, (νεάν, νέος,) a youth, a young man.

νεανίσκος, ου, ὁ, a youth, a young man.

Νεάπολις, εως, ἡ, (νέος, πόλις,) *Neapolis*, a city and port of Macedonia.

νεκρός, οῦ, ὁ, (νέκυς,) dead; used also as a subst. *dead body, corpse.*

νέος, α, ον, young, new, recent.

νεότης, ητος, ἡ, (νέος,) youth, youthful age.

νεύω, εύσω, to nod, to beckon.

νεφέλη, ης, ἡ, a small cloud, a cloud.

νεωκόρος, ου, ὁ, (ναός, Att. *νεώς, κορέω,) temple-sweeper, one who has charge of a temple;* hence *worshipper, devotee.*

νησίον, ου, τό, a small island, islet.

νῆσος, ου, ἡ, an island.

νηστεία, ας, ἡ, (νηστεύω,) a fasting, fast.

νηστεύω, f. *εύσω, (νῆστις,) to fast, abstain from eating.*

Νίγερ, ὁ, indecl. *Niger*, the surname of Simon, a teacher at Antioch.

Νικάνωρ, ορος, ὁ, *Nicanor*, one of the seven primitive deacons.

Νικόλαος, ου, ὁ, *Nicolas*, a proselyte of Antioch, and one of the seven primitive deacons.

νομίζω, f. *ίσω, (νόμος,) to regard as custom, to be accustomed, to be wont; to regard, think, suppose.*

νομοδιδάσκαλος, ου, ὁ, (νόμος, διδάσκαλος,) a law-teacher.

νόμος, ου, ὁ, usage, custom, law.

νόσος, ου, ὁ, ἡ, sickness, disease.

νοσφίζω, f. *ίσω, (νόσφι,) to put away, remove;* mid. *to separate one's self, to go away; to take away for one's self, to keep back, embezzle, purloin.*

νότος, ου, ὁ, the south wind, or strictly *the south-west wind; the south* or *south-west quarter.*

νουθετέω, ῶ, f. *ήσω, (νοῦς, τίθημι,) to warn, admonish, exhort.*

νῦν, adv. *now, just now, presently; now then, therefore.*

νύξ, νυκτός, ἡ, night.

Ξ.

ξενία, ας, ἡ, (ξένος,) hospitality, entertainment, place for a guest, a lodging.

ξενίζω, f. *ίσω, (ξένος,) to receive as a guest, to entertain; to appear strange, to be strange.*

ξένος, η, ον, a guest, stranger, foreigner; as adj. *strange, foreign.*

ξύλον, ου, τό, wood, stocks, a tree.

ξυράω, ῶ, f. *ήσω, to shear, to shave.*

O.

ὁ, ἡ, τό, gen. *τοῦ, τῆς, τοῦ*, as a demonst. pron. *this, that;* as the definite and prepositive article, *the.*

ὄγδοος, η, ον, ordin. *eighth.*

ὁδηγέω, ῶ, f. *ήσω, (ὁδηγός,) to lead the way, to lead, guide.*

ὁδηγός, οῦ, ὁ, (ὁδός, ἡγέομαι,) way-leader, i. e. *leader, guide.*

ὁδοιπορέω, ῶ, f. *ήσω, (ὁδοιπόρος,) to be on the way, to journey, to travel.*

ὁδός, οῦ, ἡ, way, high-way, road; journey; manner, means.

ὀδούς, ὀδόντος, ὁ, a tooth.

ὀδυνάω, ῶ, f. *ήσω, (ὀδύνη,) to pain, to distress.*

ὅθεν, relat. adv. *whence.*

ὀθόνη, ης, ἡ, fine white linen, linen cloth, a sheet, sail.

οἰκέτης, ου, ὁ, (οἶκος,) house-companion, a domestic, servant, slave.

οἰκέω, ῶ, f. *ήσω, (οἶκος,) to house, dwell, abide.*

οἴκημα, ατος, τό, (οἰκέω,) a dwelling, house, building; a prison.

οἰκοδομέω, ῶ, f. *ήσω, (οἰκοδόμος,) to build a house, to construct, erect; rebuild, confirm, establish.*

οἰκοδομός, οῦ, ὁ, (οἶκος, δέμω,) house-builder, a builder, architect.

οἶκος, ου, ὁ, a house, dwelling, home; a household, family; the world, mankind.

ὀκνέω, ῶ, f. *ήσω, (ὄκνος,) to be slow, tardy, to delay.*

ὀκτώ, οἱ, αἱ, τά, indec. card. num. *eight.*

ὀλίγος, η, ον, little, small, short, brief.

ὁλοκληρία, ας, ἡ, (ὁλόκληρος,) wholeness, soundness.

ὅλος, η, ον, whole, the whole, all.

ὁμιλέω, ῶ, f. *ήσω, (ὅμιλος,) to be in a crowd* or *in company with, to converse, to talk with.*

ὄμνυμι and *ὀμνύω*, f. *ὀμοῦμαι*, 1 aor. *ὤμοσα, to swear, to take an oath, to promise* or *declare with an oath.*

ὁμοθυμαδόν, adv. *(ὁμόθυμος,) with the same mind, with one accord, all together.*

ὁμοιοπαθής, έος, οῦς, ὁ, ἡ, (ὅμοιος, πάθος,) like-affected, suffering like things.

ὅμοιος, α, ον, (ὁμός,) like, resembling; just like, equal, the same with.

ὁμοιόω, ῶ, f. *ώσω, (ὅμοιος,) to make like, to become* or *be like.*

ὁμολογέω, ῶ, f. *ήσω, (ὁμόλογος,) to speak the same* with another, *to concede, admit, confess, profess.*

ὁμότεχνος, ου, ὁ, ἡ, of the same trade.

ὄνομα, ατος, τό, *name, authority, dignity.*

ὀνομάζω, f. άσω, (ὄνομα,) *to name, to call by name.*

ὀπίσω, adv. *behind, back, backwards;* as a prep. *behind, after.*

ὁποῖος, οία, οἷον, relat. pron. *what,* i. e. *of what kind* or *sort;* with τοιοῦτος = *as.*

Ὀπτάνω, see ὁράω.

ὀπτασία, ας, ἡ, (ὀπτάνω, ὀπτάζω,) *a sight, appearance; a vision, apparition.*

ὄπτω, obsol. theme to fut. ὄψομαι, see in ὁράω.

ὅπως, relat. adv. *in what manner, how;* as a conjunct. *in such manner that, so that, that, to the end that.*

ὅραμα, ατος, τό, (ὁράω,) *a sight, spectacle, vision.*

ὅρασις, εως, ἡ, (ὁράω,) *the sight;* in N. T. *appearance, vision.*

ὁράω, ῶ, less frequently ὀπτάνω, f. ὄψομαι, 1 aor. ὠψάμην, 1 aor. pass. ὤφθην, 2 aor. εἶδον, perf. ἑώρακα, pluperf. ἑωράκειν, *to see, to perceive with the eyes, to look at; to be aware of, to observe; to take care, to take heed;* pass. 1 aor. ὤφθην, and pres. part. ὀπτανόμενος, *to be seen, to appear to* any one; as mid. *to show one's self;* 1 fut. pass. ὀφθήσομαι, as causat. *to cause to see.*

ὀργυία, ας, ἡ, (ὀρέγω,) *a fathom.*

ὀρθός, ή, όν, *straight, right; upright, erect.*

ὄρθρος, ου, ὁ, *morning, day-break.*

ὁρίζω, f. ίσω, (ὅρος,) *to bound, to make* or *set a boundary; to mark out, appoint, determine, constitute.*

ὅριον, ου, τό, *a bound, border.*

ὁρκίζω, f. ίσω, (ὅρκος,) *to put to an oath, to make swear; to adjure.*

ὅρκος, ου, ὁ, *an oath.*

ὁρμάω, ῶ, f. ήσω, (ὁρμή,) *to make rush on, to impel, incite; to rush on, to move forwards impetuously.*

ὁρμή, ῆς, ἡ, (ὄρνυμι,) *a rushing on, onset, impetus.*

ὁροθεσία, ας, ἡ, (ὁροθετέω,) *a setting bounds, a bound, limit.*

ὄρος, εος, ους, τό; plur. τὰ ὄρη, gen. τῶν ὀρέων, *a mountain, hill.*

ὅς, ἥ, ὅ, relative pronoun, *who, which, what, that;* as demonst. pron. *this, that;* it is also used in various significations, as a general connective, *and this, these; and he, they,* etc.; as implying purpose = ἵνα; as marking result = ὥστε; as implying cause = ὅτι; as including the idea of time = ὅτε, ὅταν; neut. gen. οὗ, as adv. of place, *where.*

ὅσιος, α, ον, *holy, pure, sacred.*

ὅσος, η, ον, relat. pron. correl. of τόσος, in N. T. of τοσοῦτος, expr. or impl. *how great, how much, how many, how long, as great as, as much as.*

ὅστις, ἥτις, ὅ, τι, comp. relat. pron. *any one who, some one who, whoever, whatever;* like ὅς it is used in a wider extent to designate *connection, result, cause,* etc.

ὀσφύς, ύος, ἡ, and plur. αἱ ὀσφύες, *the loins, hips.*

ὅταν, adv. (ὅτε, ἄν,) *when, whensoever, if ever, in case that, as often as.*

ὅτε, adv. of time, *when,* correl. of ποτέ, τότε.

ὅ,τε, ἥ,τε, τό,τε, the prepos art

with τί, so written to distinguish it from the adverbs ὅτε, τότε, etc.

ὅτι, conjunct. demonst. and causat. *that, for that, because, for.*

οὐ, also οὐκ or οὐχ, according as it stands before a vowel which is smooth or aspirated, a neg. part. *not, no,* expressing direct and absolute negation, while μὴ denotes that which is conditional or hypothetical.

οὐδέ, conjunct. differing from μηδὲ as οὐ from μή, *and not, also not, neither, not even.*

οὐδείς, οὐδεμία, οὐδέν, (οὐδέ, εἷς,) declin. like εἷς; as adj. with subst. *no one, no;* as subst. οὐδείς, *no one;* neut. οὐδέν, *nothing* and = adv. *in no way, in no respect.*

οὐδέποτε, adv. *not ever, never.*

οὐκέτι, also οὐκ ἔτι, adv. *no more, no further, no longer.*

οὖν, conj. *thereupon, now, then, therefore.*

οὔπω, adv. (οὐ, enclit. πω,) *not even yet, not yet.*

οὐρανόθεν, adv. (οὐρανός,) *from heaven.*

οὐρανός, οῦ, ὁ, plur. οὐρανοί, ῶν, οἱ, *heaven, the heavens.*

οὖς, ὠτός, τό, *an ear,* plur. τὰ ὦτα, *the ears.*

οὔτε, conj. (οὐ, enclit. τε,) *and not, also not, neither, nor, not even.*

οὗτος, αὕτη, τοῦτο, pron. demonst. *this, that, this person, this man,* reference being had to the person or thing just before mentioned; or to what immediately follows.

οὕτως, also οὕτω before a consonant demonst. adv. *in this manner, on this wise, so, thus.*

ὀφείλω, f. ὀφειλήσω, *to owe, to be indebted; to be fit, proper, I ought.*

ὀφθαλμός, οῦ, ὁ (ὄψομαι,) *an eye.*

ὀχλέω, ῶ, f. ήσω, (ὄχλος,) *to harass with crowds, tumults; to mob, vex.*

ὀχλοποιέω, ῶ, f. ήσω, (ὄχλος, ποιέω,) *to gather a crowd, to raise a mob.*

ὄχλος, ου, ὁ, *a crowd, throng, multitude, great number, the common people, the rabble;* and hence, *tumult, uproar.*

Π.

παθητός, οῦ, ὁ, ἡ, adj. (πάσχω, παθεῖν,) *liable to suffering, destined to suffer.*

παιδεύω, f. εύσω, *to train up a child, to educate, discipline, correct, chasten.*

παιδίσκη, ης, ἡ, *a girl, young maiden; a female servant, a bond-maid.*

παῖς, παιδός, ὁ, ἡ, *a child, a boy, youth, girl, maiden; an attendant, minister.*

παλιγγενεσία, ας, ἡ, (πάλιν, γένεσις,) *regeneration, renewal, restoration, restitution.*

πάλιν, adv. *back, back again; again another time.*

Παμφυλία, ας, ἡ, *Pampylia,* a district of Asia Minor.

πανοικί, adv. (πᾶς, οἶκος,) *with all one's household.*

πανταχοῦ, adv. (πᾶς,) *in all places, every where.*

πάντη, adv. (πᾶς,) *every where, in every way, in all things.*

πάντως, adv. (πᾶς), *wholly, entirely; by all means, assuredly.*

παρά, prep. gov. gen. dat. and accus

from, of; near, at, with; nearly, near to, along, contrary to, against, besides, on account of.

παραβαίνω, f. βήσομαι, 2 aor. παρέβην, *to go by one's side, to accompany; to go aside from, to transgress.*

παραβάλλω, f. βαλῶ, *to throw near, to place side by side, to compare, to go* or *come to* a place.

παραβιάζομαι, f. άσομαι, depon. mid. *to force, to do violence, to compel, restrain.*

παραγγελία, ας, ἡ, (παραγγέλλω,) *announcement, declaration; command, charge, precept.*

παραγγέλλω, γελῶ, (ἀγγέλλω,) *to announce to, to direct, command, charge.*

παραγίνομαι, f. γενήσομαι, *to come, to approach, to arrive; to be near, to be present.*

παραδέχομαι, f. ξομαι, depon. mid. *to take near* or *to one's self, to receive, admit, approve.*

παραδίδωμι, f. παραδώσω, *to deliver over, to give up; to commit, intrust, to deliver, declare, teach.*

παραθεωρέω, ῶ, f. ήσω, *to consider, examine* a thing *beside* another, *to compare; to overlook, neglect, slight.*

παραινέω, ῶ, f. έσω, *to exhort, to admonish.*

παραιτέομαι, οῦμαι, f. ήσομαι, depon. mid. *to ask aside* or *away, to deprecate, to avert by entreaty, to beg off*

παρακαλέω, ῶ, f. έσω, *to call to aid, to beseech, entreat; to exhort, admonish.*

παράκλησις, εως, ἡ, *entreaty, petition; exhortation, admonition, instruction, comfort, consolation.*

παραλαμβάνω, f. λήψομαι, *to take to* or *with* one's self as an associate or companion, *to receive with* or *to* one's self, *to receive, to learn.*

παραλέγω, f. ξω, *to lay near* and mid. *to lie near;* in N. T. mid. παραλέγομαι, *to lay one's course near,* i. e. *to sail near* or *along by* a place or coast.

παραλύω, f. ύσω, *to loosen from the side, to disjoin, to dissolve, relax, enfeeble.*

παρανομέω, ῶ, f. ήσω, *to transgress* or *violate law.*

παραπλέω, f. εύσομαι, *to sail near, by, past* a place.

παράσημος, ον, ὁ, ἡ, used of a false or genuine stamp, in N. T. *having a sign* or *badge.*

παρασκευάζω, άσω, *to make ready, to prepare at hand, as food.*

παρατείνω, f. ένω, *to stretch out near, by* or *to, to extend, prolong, continue.*

παρατηρέω, ῶ, f. ήσω, *to have an eye near, to watch closely, to observe carefully.*

παρατίθημι, f. θήσω, *to put* or *place near* any one, *to set* or lay *before* one, as food; *to propound, to deliver;* mid. *to give in charge, to commit, intrust, commend.*

παρατυγχάνω, 2 aor. παρέτυχον, *to fall in with* any one, *to happen near.*

παραχειμάζω, f. άσω, *to winter near* or *at* a place.

παραχειμασία, ας, ἡ, *a wintering near* or *at* a place.

παραχρῆμα, adv. *forthwith, immediately.*

πάρειμι, f. έσομαι, *to be near* or *present, to have come.*

παρεκτός, adv. *near by, without, besides, except.*

παρεμβολή, ῆς, ἡ, *array, army, host, camp, quarters.*

παρενοχλέω, ῶ, ήσω, *to trouble* or *annoy besides.*

παρέρχομαι, f. παρελεύσομαι, 2 aor. παρῆλθον, intrans. *to come near to, to go* or *pass near, to pass along by.*

παρέχω, έξω, *to hold out near to* any one, *to present, to offer; to make* or *bring gain.*

παρθένος, οῦ, ὁ, ἡ, adj. *a virgin, maiden.*

Πάρθος, ου, ὁ, *a Parthian.*

παρίστημι, f. παραστήσω, 2 aor. παρέστην, trans. *to cause to stand near, to place near by, to present, to exhibit, to show, to prove;* intrans. *to stand near, to stand by, to be present, to stand against, to stand before.*

Παρμενᾶς, ᾶ, ὁ, *Parmenas,* one of the seven primitive deacons.

πάροικος, ου, ὁ, ἡ, *a sojourner, a foreigner.*

παροίχομαι, f. χήσομαι, perf. παρῴχημαι, *to go along by, to pass along.*

παροξύνω, f. υνῶ, *to sharpen by* or *on* a thing, *to incite, impel; to provoke, rouse.*

παροξυσμός, οῦ, ὁ, *a sharpening, incitement, paroxysm, exasperation, contention.*

παροτρύνω, f. υνῶ, *to urge on, to stir up, to incite.*

παῤῥησία, ας, ἡ, (πᾶς, ῥῆσις,) *free-spokenness, frankness, boldness.*

παῤῥησιάζομαι, f. άσομαι, *to be free-spoken, to speak freely, boldly, to be frank, free, bold.*

πᾶς, πᾶσα, πᾶν, *all the whole, every.*

πάσχα, τό, indec. *the passover, the paschal supper, the festival of the passover.*

πάσχω, f. πείσομαι, 2 aor. ἔπαθον, πέπονθα, *to suffer, to experience.*

Πάταρα, ων, τά, *Patara,* a maritime city of Lycia.

πατάσσω, f. άξω, *to strike, beat, smite.*

πατήρ, τέρος, τρός, ὁ, *a father, forefather.*

πατριά, ᾶς, ἡ, (πατήρ,) *lineage, pedigree; a family, race, people.*

πατριάρχης, ου, ὁ, *a patriarch.*

πατρῷος, ῴα, ῷον, (πατήρ,) *paternal.*

Παῦλος, ου, ὁ, *Paulus, Paul,* pr. name of two persons in N. T. Sergius Paulus, and Paul the apostle.

παύω, f. παύσω, trans. *to make pause, to make leave off, to restrain;* intrans. *to pause, to leave off, to refrain.*

Πάφος, ου, ἡ, *Paphos,* a maritime city of Cyprus.

πεζεύω, f. εύσω, (πέζα,) *to foot it, to travel on foot.*

πειθαρχέω, ῶ, f. ήσω, (πείθαρχος,) *to obey a ruler, to obey.*

Πειθώ, όος, οῦς, ἡ, *Pitho,* the goddess of persuasion, and hence *persuasion, persuasive discourse.*

πείθω, f. πείσω, 2 perf. πέποιθα, perf. pass. πέπεισμαι, 1 aor. pass. ἐπείσθην, *to persuade, convince, to pacify, quiet, to assent to, obey, follow; to confide in, rely upon.*

πειράζω, f. άσω, (πεῖρα,) *to make*

trial of, to try, attempt; to prove, put to the test.

πειρασμός, οῦ, ὁ, (πειράζω,) *trial, proof, temptation.*

πειράω, ῶ, f. άσω, *to try, to attempt, to essay.*

πέλαγος, εος, ους, τό, *the sea.*

πέμπω, f. ψω, *to send, transmit.*

πέντε, οἱ, αἱ, τά, indecl. *five.*

πεντήκοντα, οἱ, αἱ, τά, indecl. *fifty.*

πεντηκοστή, ῆς, ἡ, *a fiftieth;* in N. T. *Pentecost,* the day of Pentecost, one of the three Jewish festivals.

Πέργη, ης, ἡ, *Perga,* the chief city of Pamphylia.

περί, prep. gov. gen. dat. and accus. *around, about, of, concerning, for, on account of, because of.*

περιάγω, f. άξω, *to lead about, to go about, to go up and down.*

περιαιρέω, ῶ, f. ήσω, 2 aor. περιεῖλον, *to take away* or *up* what is *round about, to take away wholly.*

περιαστράπτω, f. ψω, *to flash* or *shine around.*

περιβάλλω, f. βαλῶ, *to cast* or *throw around, to put on, to clothe.*

περίεργος, ου, ὁ, ἡ, adj. *careful, diligent, over-careful, over-doing, a busy-body; curious, superfluous.*

περιέρχομαι, 2 aor. περιῆλθον, *to go about, to wander up and down.*

περιέχω, f. ξω, 2 aor. περιέσχον, *to surround, to environ, to contain.*

περιζώννυμι, f. ζώσω, *to gird around; to gird one's self around, to be girded around.*

περίκειμαι, f. κείσομαι, *to lie around, to be circumjacent;* as a pass. *to be laid* or *hung around.*

περικρατής, έος, οῦς, ὁ, ἡ, adj. *conquering, having the mastery, becoming wholly master of.*

περιλάμπω, f. ψω, *to shine around.*

περιμένω, f. νῶ, *to wait around, to wait for.*

πέριξ, *round about,* as adv. with the art. ὁ, ἡ, τό, *surrounding, circumjacent.*

περιοχή, ῆς, ἡ, *circumference, circuit, a period, section, passage.*

περιπατέω, ῶ, f. ήσω, *to walk about, to walk, to live, to pass one's life.*

περιπίπτω, 2 aor. περιέπεσον, *to fall around, to fall into* or *among.*

περιποιέω, ῶ, f. ήσω, *to lay up, to acquire,* in N. T. only mid. *to acquire for one's self.*

περιῤῥήγνυμι, f. περιῤῥήξω, *to tear from around, to tear off.*

περισσεύω, f. εύσω, *to be over and above, to be left over, to superabound.*

περισσῶς, adv. (περισσός,) *abundantly, exceedingly.*

περιτέμνω, f. τεμῶ, 2 aor. περιέτεμον, *to cut around, to circumcise;* mid. *to let one's self be circumcised.*

περιτομή, ῆς, ἡ, *circumcision.*

περιτρέπω, f. ψω, *to turn about, to make.*

περίχωρος, ου, ὁ, ἡ, adj. *around a place, circumjacent.*

πετεινόν, οῦ, τό, *a bird, fowl.*

πέτρος, ου, ὁ, *a rock, stone;* in N. T. *Peter,* the surname of Simon, one of the apostles.

πηδάλιον, ίου, τό, (πῆδον,) *a helm, a rudder.*

πιάζω, f. άσω, *to press, hold fast; to take, to seize.*

πικρία, ας, ἡ, (πικρός,) *bitterness.*

Πίλατος, ου, ὁ, *Pilate,* i. e. Pontius

Pilate, in the time of whose procuratorship our Saviour was crucified.

πίμπλημι, f. πλήσω, 1 aor. ἔπλησα, 1 aor. pass. ἐπλήσθην, *to fill, to make full; to be filled, to be wholly imbued, affected, influenced.*

πίμπρημι, f. πρήσω, *to set on fire, to burn, to be inflamed* so as to be swollen (Acts 28, 6).

πίνω, f. πίομαι, 2 pers. πίεσαι, 2 aor. ἔπιον, perf. πέπωκα, *to drink, to imbibe.*

πιπράσκω, perf. πέπρακα, perf. pass. πέπραμαι, 1 aor. pass. ἐπράθην, *to traffic away, to sell.*

πίπτω, f. πεσοῦμαι, 2 aor. ἔπεσον, 1 aor. ἔπεσα, *to fall, to fall down* or *prostrate.*

Πισιδία, ας, ἡ, *Pisidia,* a district of Asia Minor.

πιστεύω, f. εύσω, (πίστις,) 1 aor. ἐπίστευσα, perf. πεπίστευκα, pluperf. πεπιστεύκειν, *to have faith, to believe, to trust; to intrust, commit.*

πίστις, εως, ἡ, *faith, belief, trust; faithfulness, sincerity; a pledge, promise.*

πιστός, ή, όν, *faithful, trustworthy.*

πλατεῖα, see in πλατύς.

πλατύς, εῖα, ύ, *broad, wide;* ἡ πλατεῖα, sc. ὁδός, *a broad way, wide street.*

πλείων, ονος, ὁ, ἡ, neut. πλεῖον, *more, many, very many.*

πλευρά, ᾶς, ἡ, *the side.*

πλέω, f. πλεύσομαι, *to sail.*

πληγή, ῆς, ἡ, (πλήσσω,) *a stroke, stripe, blow; a wound.*

πλῆθος, εος, ους, τό, (πίμπλημι,) *fulness, a multitude, a great number, the multitude, the populace.*

πλήν, prep. and adv. *more than, over and above, besides, except, but, nevertheless.*

πλήρης, εος, ους, ὁ, ἡ, adj. *full, filled; complete, perfect.*

πληρόω, ῶ, f. ώσω, *to make full, to fill, furnish, impart; to fulfil, to accomplish, to complete.*

πλησίον, adv. *near, near by.*

πλοῖον, ου, τό, (πλέω,) *a ship, vessel*

πλόος, contr. πλοῦς, gen. όου, οῦ, also gen. πλόος, *sailing, navigation, voyage.*

πνεῦμα, ατος, τό, *breath, wind; life, spirit, mind, soul, shade, manes, demon.*

πνέω, f. πνεύσομαι, 1 aor. ἔπνευσα, *to breathe, to blow.*

πνικτός, ή, όν, (πνίγω,) *strangled.*

πνοή, ῆς, ἡ, (πνέω,) *breath, blast, wind.*

ποιέω, ῶ, f. ήσω, 1 aor. ἐποίησα, perf. πεποίηκα, pluperf. πεποιήκειν, *to make to do, to bring about, to occasion, to beget, to bring forth, to labor.*

ποιητής, οῦ, ὁ, *a maker, a doer; a poet, a maker* of a poem.

ποιμαίνω, f. ανῶ, (ποιμήν,) *to feed a flock* or *herd, to pasture, to tend, to feed.*

ποίμνιον, ου, τό, *a flock.*

ποῖος, ποία, ποῖον, correl. pron. interrog. *what? of what kind* or *sort?*

πόλις, εως, ἡ, (πόλος, πέλομαι,) *a city, a walled town, the inhabitants* of a city.

πολιτάρχης, ου, ὁ, (πόλις, ἄρχω,) *a city-ruler, prefect, magistrate.*

πολιτεία, ας, ἡ, (πολιτεύω,) *citizenship, the right of citizenship.*

πολιτεύω, f. εύσω, (πολίτης,) *to administer the state, to live as a citizen, to order one's life and conduct.*

πολίτης, ου, ὁ, (πόλις,) *a citizen, an inhabitant of a city.*

πολλάκις, adv. (πολύς,) *many times, often.*

πολύς, πολλή, πολύ, gen. πολλοῦ, ῆς, οῦ, *many, much; great, large; vehement.*

πονηρία, ας, ἡ, (πονηρός,) *evil nature, badness; evil disposition, wickedness, malice.*

πονηρός, ά, όν, (πονέω, πόνος,) *evil, evil-disposed, malevolent, malignant, wicked, bad, vicious.*

Ποντικός, ἡ, όν, *belonging to Pontus, a Pontian.*

Πόντιος, ου, ὁ, *Pontius*, the prænomen of Pilate.

Πόντος, ου, ὁ, *Pontus*, the N. E. province of Asia Minor.

Πόπλιος, ου, ὁ, Lat. *Publius*, a wealthy inhabitant of Malta.

πορεύω, f. εύσω, (πόρος,) *to cause to pass over, to transport; to pass, to go; to walk, to live, to conduct one's self.*

πορθέω, ῶ, f. ήσω, (πέρθω,) *to lay waste, to ravage, destroy.*

Πόρκιος, οῦ, ὁ, *Porcius*, the prænomen of Festus.

πορνεία, ας, ἡ, (πορνεύω,) *fornication, lewdness.*

πορφυρόπωλις, εως, ἡ, (πορφύρα, πωλέω,) *a seller of purple, a purple dealer.*

πόσος, η, ον, interrog. pron. correl. *how great? how much? how many?*

ποταπός, ή, όν, *what? of what kind, sort, manner.*

Ποτίολοι, ων, οἱ, *Puteoli*, a maritime town of Italy.

πούς, πόδος, ὁ, *the foot.*

πρᾶγμα, ατος, τό, (πράσσω,) *a thing done, a deed, act, business, affair.*

πραιτώριον, ου, τό, *prætorium, the general's tent in the camp, a palace.*

πρᾶξις, εως, ἡ, *a doing, action, deed, proctice, business.*

πράσσω or ττω, f. ξω, 1 aor. ἔπραξα, perf. πέπραχα, *to do, to perform, execute.*

πρεσβυτέριον, ίου, τό, (πρεσβύτερος,) *an assembly of aged men, council of elders, senate.*

πρεσβύτερος, α, ον, *older, elder;* as a subst. *an older person, senior;* as a title of dignity, *an elder, the elders, the Jewish Sanhedrim, the elders of the Christian church.*

πρηνής, έος, οῦς, ὁ, ἡ, *prone, bending forwards, prostrate, headlong.*

πρίν, adv. of time, *before, formerly.*

Πρίσκα, ης, ἡ, *Prisca;* dimin. Πρισκίλλα, ης, ὁ, *Priscilla*, the wife of Aquila.

Πρισκίλλα, see in Πρίσκα.

πρό, prep. gov. gen. *before, above, in preference to.*

προάγω, f. ξω, *to lead forth, to bring forth; to go before, to precede.*

προβάλλω, f. βαλῶ, *to cast* or *thrust forward, to put forward* or *forth.*

πρόβατον, ου, τό, *a sheep*, plur. *sheep.*

προβιβάζω, f. άσω, *to cause to go forwards, to cause to advance.*

προγινώσκω, f. γνώσομαι, *to know before, to be before acquainted with; to foreknow, to fore-determine.*

πρόγνωσις, εως, ἡ, *foreknowledge, fore-determination, eternal purpose, counsel.*

προδότης, ου, ὁ, (προδίδωμι,) *a betrayer, traitor.*

προεῖδον, 2 aor. (εἶδον,) *to see before, to foresee.*

προεῖπον, aor. 2, perf. προείρηκα, *to say before, to foretell, to predict.*

προέπω, see προεῖπον.

προέρχομαι, f. ελεύσομαι, 2 aor. προῆλθον, depon. mid. *to go forward, to go further, to pass on, to go first, to precede.*

πρόθεσις, εως, ἡ, (προτίθημι,) *a setting before, a setting out, exposure;* in N. T. spoken of *the shew-bread, bread of presence; purpose, counsel, resolve.*

προθυμία, ας, ἡ, (πρόθυμος,) *predisposition, readiness, alacrity of mind.*

προκαταγγέλλω, f. ελῶ, *to announce beforehand, to foretell.*

προκηρύσσω or ττω, f. ξω, *to proclaim beforehand, to announce* or *preach beforehand, to have before announced.*

πρόνοια, ας, ἡ, *foresight, providence, provision.*

προοράω, ῶ, perf. προεώρακα, *to foresee, to see before, to have before one's eyes, to have seen before.*

προορίζω, f. ίσω, *to set bounds before, to predetermine, to predestinate.*

προπέμπω, f. ψω, *to send on before, to send forward, to bring on one's way, to accompany.*

προπετής, έος, οῦς, ὁ, ἡ, *falling forwards, prone, inclined; precipitate, headlong, rash.*

προπορεύομαι, f. εύσομαι, depon. mid. *to pass on before, to go before* as a leader, *to guide.*

πρός, prep. gov. gen. dat. and accus. *from, of; with, by, at, near; to, in respect to, towards, unto.*

προσάγω, f. ξω, 2 aor. προσήγαγον, *to lead* or *conduct to* any one, *to come* or *draw near, to approach.*

προσαπειλέω, ῶ, f. ήσω, *to threaten further.*

προσδέομαι, f. ήσομαι, depon. pass. *to need besides.*

προσδέχομαι, f. ξομαι, depon. mid. *to receive* to one's self, *to admit, to expect, to wait for.*

προσδοκάω, ῶ, f. ήσω, *to look for, to expect, to think, suppose.*

προσδοκία, ας, ἡ, *a looking for, expectation.*

προσεάω, ῶ, f. άσω, *to permit* or *suffer further.*

προσέρχομαι, f. ελεύσομαι, depon. mid. *to come to* or *near to* any place, *to approach.*

προσευχή, ῆς, ἡ, *prayer;* by meton. *a place of prayer.*

προσεύχομαι, f. ξομαι, depon. mid. imperf. προσηυχόμην, 1 aor. προσηυξάμην, *to pray to, to offer prayer, to supplicate.*

προσέχω, f. ξω, *to have in addition, to hold towards; to apply one's mind to, to attend to, to give heed to, to care for, to watch for.*

προσήλυτος, ου, ὁ, ἡ, (προσέρχομαι,) *a stranger, sojourner, proselyte.*

προσκαλέω, ῶ, f. έσω, *to call to, to summon, to send for.*

προσκαρτερέω, ῶ, f. ήσω, *to be strong* or *firm* towards any thing, *to endure* or *persevere in, to remain near, to attend upon.*

προσκληρόω, ῶ, ώσω, *to give* or *assign by lot, to allot to.*

προσκλίνω, f. νω, *to incline* or *lean towards, to favor, to adhere to.*

προσκολλάω, ῶ, f. ήσω, *to glue to, to adhere to, to join one's self to.*

προσκυνέω, ῶ, f. ήσω, *to kiss towards,* as one's hand towards another person, *to do reverence* or *homage, to worship, to adore.*

προσλαλέω, ῶ, f. ήσω, *to speak to* or *with* any one.

προσλαμβάνω, f. λήψομαι, *to take thereto, to receive besides, to take to one's self.*

προσμένω, f. νῶ, *to remain at* or *with, to continue with, to adhere to, to persevere.*

πρόσπεινος, ου, ὁ, ἡ, *very hungry.*

προσπήγνυμι, f. ήξω, *to fix* or *fasten to, to affix.*

προσπίπτω, f. πεσοῦμαι, *to fall towards* or *upon, to strike against, to fall down to* or *before.*

προσπορεύομαι, οῦμαι, f. εύσομαι, depon. pass. *to go* or *come to* any one.

προστάσσω or ττω, f. ξω, *to arrange* or *set in order towards, to prescribe to, to command.*

προστίθημι, f. θήσω, imperf. προσετίθην, *to join unto, to add, to do again.*

προσφάτως, adv. *recently, lately.*

προσφέρω, 1 aor. προσήνεγκα, 2 aor. imperat. προσένεγκε, perf. προσενήνοχα, *to bear, to bring to, to offer; present.*

προσφορά, ᾶς, ἡ, (προσφέρω,) *an offering, oblation.*

προσφωνέω, ῶ, f. ήσω, *to speak to, to address.*

προσωπολήπτης, ου, ὁ, (πρόσωπον, λαμβάνω,) *a respecter of persons.*

πρόσωπον, ου, τό. (πρός, ὤψ,) *the face, visage, countenance; presence, person; surface.*

προτείνω, f. ενῶ, *to pretend, stretch forth* or *out, to stretch forward, to extend before.*

προτίθημι, f. θήσω, *to set* or *put before, to propose* to one's self, i. e. *to purpose, to set forth, to publish.*

προτρέπω, f. ψω, *to turn forward, to propel, to impel, to exhort.*

προϋπάρχω, f. ξω, *to begin before, to do first, to be* or *exist before.*

πρόφασις, εως, ἡ, (προφαίνω,) *show, pretence, pretext.*

προφητεία, ας, ἡ, *a prophesying, prophecy.*

προφητεύω, f. εύσω, (προφήτης,) *to act as a prophet, to prophesy, to foretell, predict.*

προφήτης, ου, ὁ, (πρόφημι,) *a prophet, a foreteller* of future events.

προχειρίζομαι, f. ίσομαι, depon. mid. *to hand forth, to appoint, choose, destine.*

προχειροτονέω, ῶ, f. ήσω, *to choose before, to choose beforehand.*

Πρόχορος, ου, ὁ, *Prochorus,* one of the seven primitive deacons.

πρύμνα, ης, ἡ, *the hindmost part of a ship, the stern.*

πρωΐ, adv. *early, in the morning.*

πρώρα, ας, ἡ, *the forward part of a ship, the prow.*

πρῶτος, η, ον, *foremost, first, the first;* neut. πρῶτον, as adv. of place, order or time, *first, first of all, chiefly, especially.*

πρωτοστάτης, ου, ὁ, (πρῶτος, ἵστημι,) *one who stands first, a leader.*

Πτολεμαΐς, ΐδος, ἡ, *Ptolemais,* a maritime city of Palestine.

Πύθων, ωνος, ὁ, *Python.*

πυκνός, ή, όν, *thick, firm, solid, frequent, often.*

πύλη, ης, ἡ, *a door, gate.*

πυλών, ῶνος, ὁ, *a large door, gate.*

πυνθάνομαι, f. **πεύσομαι,** 2 aor. **ἐπυθόμην,** *to ask, to inquire, to examine, to learn, to hear.*

πῦρ, ρός, τό, *fire.*

πυρά, ᾶς, ἡ, (**πῦρ,**) *a fire,* i. e. as burning fuel.

πυρετός, οῦ, ὁ, (**πῦρ**), *fiery heat; a fever.*

Πυῤῥός, ου, ὁ, *Pyrrhus,* the father of Sopater.

πωλέω, ῶ, f. **ήσω,** *to trade away, to barter, to sell.*

πῶς, interrog. adv. correl. to **πως, ὡς, ὅπως,** *how, in what way* or *manner? by what means?*

Ρ.

ῥαβδίζω, f. **ίσω,** (**ῥάβδος,**) *to beat with rods, to scourge.*

ῥαβδοῦχος, οῦ, ὁ, (**ῥάβδος, ἔχω,**) *a rod-holder, a lictor.*

ῥᾳδιούργημα, ατος, τό, (**ῥᾳδιουργέω,**) *light work, levity; wickedness, crime.*

ῥᾳδιουργία, ας, ἡ, *ease* or *lightness of doing; levity* in doing; in N. T. *wickedness, profligate cunning, subtilty.*

Ῥεμφάν or **Ῥεφάν, ὁ,** indec. *Remphan, Rephan.*

Ῥήγιον, ου, τό, *Rhegium,* a city on the coast, near the S. W. extremity of Italy.

ῥῆμα, ατος, τό, (**ῥέω,**) *a word, saying, speech, discourse, thing, matter, affair.*

ῥήτωρ, ορος, ὁ, *a speaker, orator.*

ῥιπτέω, ῶ, only in pres. and imperf. as a frequentative from **ῥίπτω,** *to throw* or *cast repeatedly, to throw* or *toss up.*

ῥίπτω, f. **ψω,** *to throw* or *cast, to hurl, to jerk, to cast forth.*

Ῥόδη, ης, ἡ, *Rhoda,* pr. name of a handmaid.

Ῥόδος, ου, ἡ, *Rhodes,* a celebrated island lying off the coast of Caria in Asia Minor.

ῥύμη, ης, ἡ, *impetus, impulse, onset; a street, lane, alley.*

Ῥωμαῖος, ου, ὁ, (**Ῥώμη,**) *a Roman, a Roman citizen.*

Ῥώμη, ης, ἡ, *Rome,* the capital of Italy, and the chief city of the Roman empire.

ῥώννυμι, f. **ῥώσω,** *to strengthen, to make firm.* In N. T. only imperat. **ἔῤῥωσο,** as a formula at the end of epistles, like the Lat. *vale,* Eng. *farewell.*

Σ.

Σάββατον, ου, τό, *Sabbath, a week,* se'nnight.

Σαδδουκαῖος, ου, ὁ, *a Sadducee.*

Σαλαμίς, ῖνος, ἡ, *Salamis,* one of the chief cities of Cyprus.

σαλεύω, f. **εύσω,** *to move to and fro, to shake, to move* in mind, *to agitate, disturb.*

Σαλμώνη, ης, ἡ, *Salmone,* a promontory on the eastern side of the island of Crete.

Σαμάρεια, ας, ἡ, *Samaria,* a celebrated city near the middle of Palestine.

Σαμοθράκη, ης, ἡ, *Samothrace,* an island in the N. E. part of the Ægean sea.

Σάμος, ου, ἡ, *Samos*, an island in the Ægean sea.

Σαμουήλ, ὁ, indec. *Samuel*, a celebrated Hebrew prophet.

σανδάλιον, ου, τό, *a sandal.*

σανίς, ίδος, ἡ, a *board, plank.*

Σαούλ, ὁ, indec. *Saul*, the first king of Israel.

Σαπφείρη, ης, ἡ, *Sapphira*, the wife of Ananias.

σάρξ, σαρκός, ἡ, *flesh.*

Σάρων, ωνος, ὁ, *Saron*, a tract of rich pasture-land on the sea-coast between Cæsarea and Joppa.

Σατᾶν, ὁ, indec. also **Σατανᾶς, ᾶ, ὁ,** *Satan*, pr. name of the prince of the fallen angels.

Σαῦλος, ου, ὁ, *Saul*, the Jewish name of the apostle Paul.

σέβασμα, τος, τό, (σεβάζομαι,) *an object of worship, a god, divinity.*

σεβαστός, ή, όν, *venerated, august*, Lat. *Augustus*, an honorary title of the Cæsars, first assumed by Cæsar Octavianus, and retained by his successors as a personal appellation.

σέβω, depon. pass. *to be shy, timid; to reverence, venerate, worship God.*

σεισμός, οῦ, ὁ, (σείω,) *motion, a shaking, concussion; a tempest, an earthquake.*

Σεκοῦνδος, ου, ὁ, Lat. *Secundus*, pr. name of a Christian.

Σελεύκεια, ας, ἡ, *Seleucia*, a city of Syria, on the sea-coast, near the mouth of the river Orontes.

σελήνη, ης, ἡ, (σέλας,) *the moon.*

Σέργιος, ου, ὁ, *Sergius*, i. e. Sergius Paulus, a Roman proconsul.

σημαίνω, f. ανῶ, (σῆμα,) 1 aor. ἐσήμανα, *to give a sign or signal, to signify, make known, declare.*

σημεῖον, ου, τό, (= σῆμα,) *a sign, signal, token, wonder, miracle.*

σήμερον, adv. *to-day, this day; at this time, now.*

σιγάω, ῶ, f. ήσω, *to be silent, still, to keep silence, to keep secret.*

σιγή, ῆς, ἡ, (σιγάω,) *silence.*

σίδηρος, ου, ὁ, *iron.*

Σιδών, ῶνος, ἡ, *Sidon*, a celebrated city of Phenicia, situated on the sea-coast north of Tyre. It is now called Saide.

Σιδώνιος, ία, ον, *Sidonian.*

σικάριος, ου, ὁ, *a dagger-man, assassin, robber.*

Σίλας, see in **Σιλουανός.**

Σιλουανός, οῦ, ὁ, *Silvanus*, also contr. **Σίλας, ᾶ, ὁ,** *Silas*, pr. name of the companion of Paul in his journeys in Asia Minor and Greece.

σιμικίνθιον, ου, τό, *an apron*, probably of linen, worn by artisans.

Σίμων, ωνος, ὁ, *Simon*, pr. name of several persons in N. T.

Σινᾶ, τό, indec. *Sinai*, a mountain in Arabia, where the Mosaic law was given.

σιτίον, ου, τό, *grain, corn.*

σῖτος, ου, ὁ, *wheat, grain, corn.*

σιωπάω, ῶ, f. ήσω, (σιωπή,) *to be silent, still, to keep silence.*

σκάφη, ης, ἡ, (σκάπτω,) *a channel, trench; a skiff, boat.*

Σκευᾶς, ᾶ, ὁ, *Sceva*, pr. name of a Jew who had been a chief priest.

σκευή, ῆς, ἡ, (σκεῦος,) *apparatus, equipment, furniture, implements.*

σκεῦος, εος, ους, τό, *a vessel, utensil, implement.*

σκηνή, ῆς, ἡ, a booth, hut, tent; the tabernacle.

σκηνοποιός, οῦ, ὁ, (σκηνή, ποιέω,) *a tent-maker.*

σκήνωμα, τος, τό, (σκηνόω,) *a booth* or *tent pitched, a tabernacle, a dwelling, temple.*

σκιά, ᾶς, ἡ, *shadow, shade.*

σκληρός, ά, όν, (σκλῆναι, σκέλλω,) *dry, hard, stiff, hoarse, harsh, severe.*

σκληροτράχηλος, ὁ, ἡ, adj. *hard-necked, stiff-necked, perverse.*

σκληρύνω, f. υνῶ, *to make dry and hard, to harden, to make obstinate, perverse.*

σκολιός, ά, όν, *crooked, perverse, wicked.*

I. σκότος, ου, ὁ, *darkness.*

II. σκότος, εος, ους, τό, *darkness, ignorance, blindness.*

σκωληκόβρωτος, ου, ὁ, ἡ, adj. *worm-eaten, devoured of worms.*

Σολομών, *Solomon*, pr. name of the son and successor of David, celebrated for his wisdom, riches, and splendor.

σός, σή, σόν, pron. pass. *thy, thine.*

σουδάριον, ου, τό, *a sweat-cloth, a handkerchief, napkin.*

σοφία, ας, ἡ, (σοφός,) *wisdom, skill, good management.*

σπάω, ῶ, f. άσω, *to draw, to draw out.*

σπεῖρα, ας, ἡ, *a cord, rope; a band, troop, company.*

σπέρμα, ατος, τό, (σπείρω,) *seed*, as sown, scattered; used tropically for *posterity.*

σπερμαλόγος, ου, ὁ, ἡ, (σπέρμα, λέγω,) *seed-gathering, seek-picking;* in N. T. *a trifler, babbler*, i. e. one who picks up and retails trifling things.

σπεύδω, f. εύσω, *to urge on, to hasten, to make haste.*

σπλάγχνον, ου, τό, *an intestine, bowel;* plur. τὰ σπλάγχνα, *the inwards, bowels.*

σπυρίς, ίδος, ἡ, (σπεῖρα,) *a basket.*

στάσις, εως, ἡ, (ἵστημι,) *a sitting up, erection; an uproar, sedition, dissension.*

σταυρόω, ῶ, f. ώσω, (σταυρός,) *to stake, to drive stakes, pales*, etc. In N. T. *to crucify, to nail to the cross.*

στέμμα, ατος, τό (στέφω,) *a fillet, garland, wreath.*

στεναγμός, οῦ, ὁ, (στενάζω,) *a groaning, sighing.*

στερεόω, ῶ, ώσω, (στερεός,) *to make stable, firm, strong, to strengthen.*

I. στέφανος, ου, ὁ, (στέφω,) *a circlet, chaplet, crown, wreath.*

II. Στέφανος, ου, ὁ, *Stephen*, pr. name of one of the seven primitive deacons, and the first Christian martyr.

στοά, ᾶς, ἡ, (ἵστημι,) *a portico, porch, piazza.*

στοιχέω, ῶ, f. ήσω, *to stand* or *go in order, to advance* in ranks, *to walk orderly, to live according to* any rule.

στόμα, ατος, τό, *the mouth.*

στράτευμα, ατος, τό, (στρατεύω,) *an army, force, troops; a band, detachment.*

στρατηγός, οῦ, ὁ, *commander, general; prætor, captain, governor, prefect.*

στρατιά, ᾶς, ἡ, (στρατός,) *an army, host.*

στρατιώτης, ου, ὁ, (στρατιά,) *a soldier, warrior.*

στρατοπεδάρχης, ου, ὁ, (στρατόπεδον, ἄρχω,) *prefect of the camp.*

στρέφω, f. ψω, *to turn, to turn about, to convert, to change.*

στρωννύω or -*ώννυμι*, f. *στρώσω*, *to strow, to spread.*

Στωϊκός, ή, όν, *Stoic; οἱ Στωϊκοί, the Stoics.*

σύ, gen. *σοῦ*, *thou*, pers. pron. 2 pers. sing.

συγγένεια, ας, ἡ, (*συγγενής*,) *kin, kindred, relationship, kinsmen, family.*

συγγενής, έος, οῦς, ὁ, ἡ, adj. *kin, kindred, related; a kinsman, relative.*

συγκάθημαι, *to sit down with, to sit with.*

συγκαλέω, ῶ, f. έσω, *to call together, to convoke.*

συγκαταβαίνω, f. βήσομαι, *to go down with, to descend in company with.*

συγκαταψηφίζω, f. ίσω, *to count down with, to reckon* or *number with* others.

συγκινέω, ῶ, f. ήσω, *to move with, to move together, to stir up at the same time.*

συγκομίζω, f. ίσω, *to take up and bear together, to bring together, to collect, to bear away together*, as a corpse for burial.

συγχέω and *συγχύνω*, imperf. *συνέχεον* and *συνέχυνον*, perf. pass. *συγκέχυμαι*, 1 aor. pass. *συνεχύθην*, *to pour together, to confound, to confuse, to excite, to put in uproar.*

συγχύνω, see in *συγχέω*.

σύγχυσις, εως, ἡ, *confusion, tumult, uproar.*

συζητέω, ῶ, f. ήσω, *to seek together, to inquire of one another, to question with; to question* or *reason with* any one.

συζήτησις, εως, ἡ, *question, reasoning, disputation.*

συλλαλέω, ῶ, f. ήσω, *to speak with, to confer with.*

συλλαμβάνω, f. λήψομαι, *to take together, to seize, to apprehend.*

συμβαίνω, f. βήσομαι, 2 aor. *συνέβην*, *to come* or *happen together.*

συμβάλλω, f. βαλῶ, *to throw, send, strike together, to discourse with, to dispute with, to consult together, to confer benefit, to contribute, to meet with.*

συμβιβάζω, f. άσω, *to make come together, to join together, to gather, infer, conclude; to prove, demonstrate.*

συμβουλεύω, f. εύσω, *to counsel with, to give counsel, to advise.*

συμβούλιον, ου, τό, (*σύμβολος*,) *counsel, consultation; a council*, meton. *counsellors.*

Συμεών, ὁ, indec. *Simeon*, the second son of Jacob, the pr. name of several persons in N. T.

συμπαραλαμβάνω, 2 aor. -*έλαβον*, *to take along with*, as a companion on a journey.

συμπάρειμι, *to be present with* any one.

συμπίνω, 2 aor. *συνέπιον*, *to drink with* any one.

συμπληρόω, ῶ, f. ώσω, *to fill up altogether, to fill wholly.*

συμφαγεῖν, see in *συνεσθίω*.

συμφέρω, 1 aor. *συνήνεγκα*, *to bear* or *bring together, to collect.*

συμφωνέω, ῶ, f. ήσω, *to sound together, to be in unison, to accord, to agree together.*

συμψηφίζω, f. ίσω, *to reckon together to compute.*

σύν, prep. gov. dat. *with*, implying near and close connection.

συνάγω, f. ξω, *to lead* or *bring together, to collect, assemble, convene.*

συναγωγή, ῆς, ἡ, (συνάγω,) *a collecting, gathering; an assembly, congregation, synagogue.*

συναθροίζω, f. οίσω, *to gather together, to assemble.*

συναναβαίνω, 2 aor. συνέβην, *to go up with, to ascend together with.*

συναντάω, f. ήσω, *to meet with, to come together with, to encounter.*

συναρπάζω, f. άσω, *to seize* or *grasp altogether* or with violence.

συναυλίζομαι, f. ίσομαι, depon. mid. *to pass the night with, to lodge* or *remain with.*

σύνδεσμος, ου, ὁ, (συνδέω,) *a band, bond; a bundle, an aggregate, mass.*

συνδρομή, ῆς, ἡ, (συντρέχω,) *a running together, concourse.*

συνέδριον, ου, τό, (σύνεδρος,) *an assembly, a council, senate, the Sanhedrim* or supreme Jewish council.

συνείδησις, εως, ἡ, (σύνοιδα, συνειδέναι,) *consciousness*, and hence *conscience.*

συνείδω, obsol. in the present, see in εἴδω, 2 aor. συνεῖδον, part. συνιδών, *to see* or *perceive* by the senses, *to be aware;* 2 perf. σύνοιδα, part. συνειδώς, *to know with* any one, *to be conscious of.*

σύνειμι, f. έσομαι, *to be with, to be present with.*

συνέκδημος, ου, ὁ, ἡ, adj. *going abroad together, a fellow-traveller.*

συνελαύνω, f. άσω, *to drive together, to impel* or *persuade together.*

συνεπιτίθημι, f. θήσω, *to put* or *lay upon together, to set upon* or *assail with.*

συνέπομαι, depon. mid. *to follow with, to accompany.*

συνέρχομαι, 2 aor. συνῆλθον, *to go* or *come with* any one, *to accompany, to come together, convene, assemble.*

συνεσθίω, 2 aor. συνέφαγον, *to eat with* any one.

συνετός, ή, όν, (συνίημι,) *discerning, intelligent, sagacious.*

συνευδοκέω, ῶ, f. ήσω, *to think well of with* others, *to approve, assent to.*

συνεφίστημι, in N. T. only 2 aor. συνεπέστην intrans. *to stand upon together, to assail together.*

συνέχω, f. ξω, *to hold* or *press together, to hold fast, to shut up, to constrain, to compel.*

συνθρύπτω, f. ψω, *to break together, to crush.*

συνίημι, f. συνήσω, 1 aor. συνῆκα, 2 aor. συνῆν; also pres. συνιέω, 3 pers. plur. συνιοῦσι, *to send* or *bring together; to discern, perceive, to be aware of; to understand, comprehend.*

συνοδεύω, f. εύσω, *to be on the way with* one, *to travel* or *journey with.*

συνομιλέω, ῶ, f. ήσω, *to be in company with, to converse with.*

συνομορέω, ῶ, f. ήσω, *to border together, to be contiguous with.*

συντελέω, ῶ, f. έσω, *to end* or *terminate together, to end altogether, to finish wholly, to complete.*

συντίθημι, f. ήσω, *to set* or *put together, to agree* or *covenant together* or *with, to assent.*

συντόμως, adv. *concisely, briefly.*

συντρέχω, 2 aor. *συνέδραμον*, *to run with, to run together.*

σύντροφος, ου, ὁ, ἡ, adj. *nourished together;* in N. T. subst. *one brought up* or *educated with* another, *a comrade.*

συνωμοσία, ας, ἡ, (*συνόμνυμι*,) *a swearing together, a conjuration, conspiracy.*

Συράκουσαι, ῶν, αἱ, Syracuse, the capital of Sicily.

Συρία, ας, ἡ, Syria, a large and celebrated country in Asia, in its most extensive sense, lying between the Mediterranean and the river Tigris, thus including Mesopotamia.

σύρτις, ιος or *εως, ἡ*, (*σύρω*,) *syrtis*, i. e. *a sand-bank, a shoal, quicksands.*

σύρω, f. *υρῶ*, *to draw, drag, haul.*

συστέλλω, f. *λῶ*, *to wrap, closely together, to envelop, to shroud* for burial.

συστρέφω, f. *ψω*, *to turn, twist, wind together; to gather together, to collect.*

συστροφή, ῆς, ἡ, *a gathering together, a concourse, multitude; combination, conspiracy.*

I. *Συχέμ* or *Σιχέμ, ἡ, Sychem* (Heb. *Shechem*), a city in the mountains of Ephraim.

II. *Συχέμ, ὁ*, indec. *Sychem* (Heb. *Shechem*), pr. name of the son of Hamar.

σφαγή, ῆς, ἡ, (*σφάζω*,) *slaughter, sacrifice.*

σφάγιον, ου, τό, (*σφάζω*,) *a victim* as slaughtered in sacrifice.

σφόδρα, adv. *vehemently, greatly, very much.*

σφοδρῶς, adv. *vehemently, greatly very much.*

σφυρόν, οῦ, τό, *the ankle.*

σχεδόν, adv. *near, nearly.*

σχίζω, f. *ίσω*, *to split, to rend, divide.*

σχοινίον, ου, τό, *a cord, rope.*

σχολή, ῆς, ἡ, *leisure, rest, vacation;* in N. T. meton. *a school.*

σώζω, f. *σώσω*, perf. pass. *σέσωσμαι*, 1 aor. pass. *ἐσώθην*, *to save, deliver, preserve; to heal, restore to health.*

σῶμα, ατος, τό, *a body.*

Σώπατρος, ου, ὁ, Sopater, pr. name of a Christian at Berea.

Σωσθένης, ου, ὁ, Sosthenes, pr. name of a Christian convert.

σωτήρ, ῆρος, ὁ, *a saviour, deliverer, preserver;* spoken of Jesus as the Messiah, the Saviour of men.

σωτηρία, ας, ἡ, (*σωτήρ*,) *safety, deliverance, preservation, salvation.*

σωτήριος, ου, ὁ, ἡ, (*σωτήρ*,) adj. *saving, bringing salvation.*

σωφροσύνη, ης, ἡ, *soundness of mind, sanity.*

T.

Ταβέρναι, ῶν, *αἱ*, only in the phrase, Τρεῖς Ταβέρναι, Lat. *Tres Tabernæ, the Three Taverns*, a small place on the Appian Way, about 33 miles from Rome.

τακτός, ή, όν, (*τάσσω*,) *set in order, arrayed, fixed, appointed.*

ταπεινοφροσύνη, ης, ἡ, (*ταπεινόφρων*,) *lowliness of mind, humility.*

ταπεινόω, ῶ, f. *ώσω*, (*ταπεινός*,) *to make low, to depress.*

ταπείνωσις, εως, ἡ, (*ταπεινόω*,) *a*

making low, depression; low estate, humiliation.

ταρασσω or ττω, f. ξω, *to stir up, to trouble, to agitate, to disquiet.*

τάραχος, ου, ὁ, (τάρασσω,) *stir, commotion, confusion.*

Ταρσεύς, έως, ὁ, (Τάρσος,) *a Tarsian.*

Τάρσος, ου, ἡ, *Tarsus*, the celebrated capital of Cilicia.

τάσσω or ττω, f. ξω, *to order, set in order, arrange, appoint.*

ταῦρος, ου, ὁ, *a bull, bullock.*

τάχιστα, adv. *most speedily, most quickly.*

τάχος, εος, ους, τό, (ταχύς,) *quickness; ἐν τάχει*, adv. *quickly.*

ταχύς, εῖα, ύ, *quick, swift, nimble.*

τέ, an enclitic copul. part. *and.*

τεῖχος, εος, ους, τό, *a wall.*

τεκμήριον, ου, τό, *a fixed sign, certain token, infallible proof.*

τέκνον, ου, τό, (τίκτω,) *a child.*

τελειόω, ῶ, f. ώσω, (τέλειος,) *to complete, to make perfect, to finish.*

τελευτάω, ῶ, f. ήσω, (τελευτή,) *to end, finish, complete.*

τελέω, ῶ, f. έσω, (τέλος,) *to end, finish, accomplish, fulfil.*

τέρας, ατος, τό, *a wonder, prodigy, portent.*

Τέρτυλλος, ου, ὁ, *Tertullus*, pr. name of a Roman orator employed by the Jews against Paul.

τεσσαράκοντα, οἱ, αἱ, τά, indec. *forty.*

τεσσαρακονταετής, έος, οῦς, ὁ, ἡ, adj. *of forty years.*

τέσσαρες, οἱ, αἱ, neut. -ρα, gen. ῶν, card. adj. *four.*

τεσσαρεσκαιδέκατος, η ον, ordin. adj. *fourteenth.*

τέταρτος, η, ον, ordin. adj. *the fourth.*

τετράδιον, ου, τό, *a quaternion* of soldiers.

τετρακισχίλιοι, αι, α, *four thousand.*

τετρακόσιοι, αι, ἀ, *four hundred.*

τετράπους, οδος, ὁ, ἡ, adj. *four-footed, quadruped.*

τετράρχης, ου, ὁ, *a tetrarch.*

τέχνη, ης, ἡ, (τίκτω, τεκεῖν,) *an art, trade, craft, skill.*

τεχνίτης, ου, ὁ, (τέχνη,) *an artificer, artisan, craftsman.*

τηρέω, ῶ, f. ήσω, *to keep an eye upon, to watch, to observe attentively, to guard.*

τήρησις, εως, ἡ, (τηρέω,) *a watching, observance, guard, ward, prison.*

τίθημι, f. θήσω, 1 aor. ἔθηκα, perf. τέθεικα, *to set, put, place, lay, appoint, constitute.*

τιμάω, ῶ, f. ήσω, (τιμή,) *to hold worth, to estimate, esteem, honor, reverence.*

τιμή, ῆς, ἡ, (τίω,) *esteem, honor, respect, reverence.*

τίμιος, α, ον, (τιμή,) *held worth, esteemed, honored, estimable, honorable, dear, precious.*

Τιμόθεος, ου, ὁ, *Timotheus, Timothy*, a young Christian of Derbe, selected by Paul as the companion of his travels.

Τίμων, ωνος, ὁ, *Timon*, pr. name of one of the seven primitive deacons.

τιμωρέω, ῶ, f. ήσω, *to help, to succor, to vindicate, to punish.*

τὶς, neut. τὶ, gen. τινός, indef. pron. enclit. *one, some one, a certain one.*

τίς, neut. τί, gen. τίνος, interrog pron. *who? which? what?*

τοιοῦτος, τοιαύτη, τοιοῦτο, *of this kind* or *sort, such.*

τοῖχος, ου, ὁ, *a wall* of a house.

τολμάω, ῶ, f. ήσω, (τόλμα,) *to have courage, boldness, confidence.*

τόπος, ου, ὁ, *place, spot, abode, condition.*

τοσοῦτος, τοσαύτη, τοσοῦτο, *so great, so much, so many.*

τότε, adv. demonst. *then, at that time.*

τουτέστι, crasis for τοῦτ' ἔστι, *that is, id est,* i. e.

τράπεζα, ης, ἡ, *a table,* by meton. *food, a broker's bench* or *office, a bank.*

τραυματίζω, f. ίσω, (τραῦμα,) *to wound.*

τράχηλος, ου, ὁ, *the neck, nape.*

τραχύς, εῖα, ύ, *rough, uneven.*

τρεῖς, οἱ, αἱ, card. num. *three.*

τρέμω, (τρέω,) *to tremble at, to fear, to be afraid.*

τρέφω, f. θρέψω, *to make thick* or *fat* by feeding, *to feed, nurse, nourish.*

τριετία, ας, ἡ, (τρεῖς, ἔτος,) *the space of three years.*

τρίς, adv. *thrice, three times.*

τρισχίλιοι, αι, α, *three thousand.*

τρίτος, η, ον, ordin. adj. *the third.*

τρόπος, ου, ὁ, (τρέπω,) *a turning, turn, manner, way, mode;* in N. T. in adverbial constructions as καθ' ὃν τρόπον, *in what manner, as, even as.*

τροποφορέω, ῶ, f. ήσω, *to bear with the turn* of any one.

τροφή, ῆς, ἡ, *food, nourishment, sustenance.*

Τρόφιμος, ου, ὁ, *Trophimus,* pr. name of a Christian at Ephesus.

Τρωάς, άδος, *Troas,* a city of Phrygia Minor.

Τρωγύλλιον, ου, τό, *Trogyllium,* a town and promontory on the western coast of Asia Minor.

τυγχάνω, f. τεύξομαι, 2 aor. ἔτυχον, perf. τετύχηκα, *to hit, strike, reach; to attain unto, to obtain, gain, receive, to fall out, to happen, to chance.*

τύπος, ου, ὁ, (τύπτω,) *a type, a mark, print, impression, figure, form, pattern.*

τύπτω, f. ψω, *to beat, .o strike, to smite.*

Τύραννος, ου, ὁ, *Tyrannus,* pr. name of a man at Ephesus.

Τύριος, ου, ὁ, ἡ, adj. *Tyrian.*

Τύρος, ου, ἡ, *Tyre,* the celebrated emporium of Phenicia.

τυφλός, ή, όν, *blind, ignorant, stupid.*

τυφωνικός, ή, όν, *typhonic* (i. e. like a whirlwind), *violent, tempestuous.*

Τύχικος, ου, ὁ, *Tychicus,* pr. name of a Christian teacher.

Υ.

ὑβρίζω, f. ίσω, (ὕβρις,) *to act with insolence, wantonness, wicked violence; to treat with insolence, to injure, abuse.*

ὕβρις, εως, ἡ, *pride, arrogance; insolence, contumely; injury, harm, damage.*

ὑγιής, έος, οῦς, ὁ, ἡ, adj. *sound, healthy, well.*

ὕδωρ, ὕδατος, τό, *water.*

ὑετός, οῦ, ὁ, (ὕω,) *rain.*

υἱός, οῦ, ὁ, *a son, a descendant.*

ὑμέτερος, α, ον, poss. pron. *your.*

ὑμνέω, ῶ, f. ήσω, (ὕμνος,) *to hymn, to sing hymns to* any one, *to praise in*

song intrans. *to sing a hymn, to sing praise.*

ὑπακούω, f. *ούσω,* (*ὑπό, ἀκούω,*) *to hear, to listen, to obey.*

ὕπαρξις, *εως, ἡ,* (*ὑπάρχω,*) *being, existence, possession, property, goods, substance.*

ὑπάρχω, f. *ξω, to begin, to begin to be, to exist, to be extant, at hand.*

ὑπέρ, prep. gov. gen. and accus. *above, over, beyond, for, for the sake of, in the stead of, because of, about, concerning.*

ὑπερεῖδον, 2 aor. *ὑπεροράω, to see* or *look out* or *over, to overlook, disregard.*

ὑπερῷος, *α, ον,* (*ὑπερ,*) *over, upper,* in N. T. *an upper chamber.*

ὑπήκοος, *ου, ὁ, ἡ,* adj. *listening, obedient.*

ὑπηρετέω, *ῶ,* f. *ήσω, to act for* any one, *to minister, serve, subserve.*

ὑπηρέτης, *ου, ὁ, an under-rower, a common sailor;* hence generally, *a hand, agent, attendant; a lictor, officer, beadle; a minister, associate.*

ὕπνος, *ου, ὁ, sleep.*

ὑπό, prep. gov. gen. and accus. *under, beneath, from under, from, by, through.*

ὑποδείκνυμι, f. *ξω, to show* or *point out; to teach, to signify.*

ὑποδέχομαι, f. *ξομαι,* depon. mid. *to take to one's self, to receive to one's self, to welcome, to entertain.*

ὑποδέω, f. *ήσω, to bind under, to put on* as sandals, slippers, *to shoe;* mid. *ὑποδέομαι, to bind under* or *put on one's own* sandals.

ὑπόδημα, *ατος, τό,* (*ὑποδέω,*) *a sandal, a shoe.*

ὑποζώννυμι, f. *ζώσω, to undergird.*

ὑπολαμβάνω, f. *λήψομαι, to take under, to take* or *receive up; to answer, to reply; to suppose, to think.*

ὑπομένω, f. *ενῶ, to remain behind, to remain under, to await.*

ὑπονοέω, *ῶ,* f. *ήσω, to suspect, to surmise; to conjecture, suppose, deem.*

ὑποπλέω, f. *εύσομαι, to sail under.*

ὑποπνέω, f. *εύσω, to blow gently, softly.*

ὑποπόδιον, *ου, τό, a footstool.*

ὑποστέλλω, f. *ελῶ, to send* or *draw under;* in N. T. with *ἑαυτὸν* or mid. *to draw one's self back, to withdraw one's self.*

ὑποστρέφω, f. *ψω, to turn behind, to turn back, to return.*

ὑποτρέχω, 2 aor. *ὑπέδραμον, to run under,* as a ship under the lee or shelter of an island.

ὑψηλός, *ή, όν, high, elevated, lofty.*

ὕψιστος, *η, ον,* (*ὕψι, ὕψος,*) *highest, most elevated, loftiest.*

ὑψόω, *ῶ,* f. *ώσω, to heighten, to raise high, to elevate, to lift up.*

Φ.

φάγομαι, *ἔφαγον,* see in *ἐσθίω.*

φανερῶς, adv. *manifestly, openly.*

φαντασία, *ας, ἡ, an appearing, appearance.*

Φαραώ, *ὁ,* indec. *Pharaoh,* i. e. *the king,* common title of the Egyptian kings, used as a pr. name.

Φαρισαῖος, *ου, ὁ, a Pharisee.*

φάσις, *εως, ἡ,* (*φημί,*) *speech, word, report.*

φάσκω, imperf. *ἔφασκον,* defect. *to say, to affirm.*

φείδομαι, f. είσομαι, depon. mid. *to spare, to use sparingly, to forbear.*

φέρω, f. οἴσω, 1 aor. ἤνεγκα, 1 aor. pass. ἠνέχθην, *to bear, to bear up, to uphold; to bear about, to carry;* mid. φέρομαι, *to bear one's self along, to move along, to rush.*

φεύγω, f. ξομαι, 2 aor. ἔφυγον, *to flee, to fly, to escape.*

Φῆλιξ, ικος, *Felix,* pr. name of a Roman procurator of Judæa.

φημί, enclit. and defect. imperf. ἔφην, *to say, to speak, to utter.*

Φῆστος, ου, ὁ, *Festus,* (i. e. Porcius Festus,) a Roman procurator of Judæa, who succeeded Felix.

φθέγγομαι, f. γξομαι, depon. mid. *to sound, to speak.*

φιλανθρωπία, ας, ἡ, *philanthropy, love of man.*

φιλανθρώπως, adv. *philanthropically, humanely.*

Φίλιπποι, ων, οἱ, *Philippi,* a chief city of Macedonia.

Φίλιππος, ου, ὁ, *Philip,* pr. name of several persons in N. T.

φίλος, η, ον, *loved, dear, befriended.* In N. T. *a friend.*

φιλόσοφος, ου, ὁ, ἡ, *a philosopher.*

φιλοφρόνως, adv. *in a friendly-minded manner, kindly, courteously.*

φλόξ, γός, ἡ, (φλέγω,) *flame.*

φοβέω, ῶ, f. ήσω, (φόβος,) *to put in fear, to terrify, to frighten, to fear, reverence, honor.*

φόβος, ου, ὁ, (φέβομαι,) *fear, terror, affright; reverence, respect, honor.*

Φοινίκη, ης, ἡ, *Phenice, Phenicia,* a country east of the Mediterranean.

φονεύς, έως, ὁ, (φονεύω,) *a manslayer, a murderer.*

φόνος, ου, ὁ, *murder, slaughter.*

Φόρον, ου, τό, *Forum Appii,* a small town on the Appian Way, about 43 miles from Rome, near the Pontine marshes.

φορτίον, ου, τό, (φόρτος,) *a burden, load; lading, freight, cargo.*

φόρτος, ου, ὁ, (φέρω,) *a burden, load; lading, freight, cargo.*

φρονέω, ῶ, f. ήσω, *to have mind, intellect, to think, to mean.*

φρυάσσω or ττω, f. ξω, in N. T. *to rage, to make a noise* or *tumult.*

φρύγανον, ου, τό, (φρύγω,) *a dry stick* or *twig, dry brushwood.*

Φρυγία, ας, ἡ, *Phrygia,* a province of Asia Minor.

φυλακίζω, ίσω, (φυλακή,) *to put in ward, to imprison.*

φύλαξ, ακος, ὁ, (φυλάσσω,) *a watcher, keeper, guard.*

φυλάσσω or ττω, f. ξω, *to watch, to keep watch, to guard, to keep, to observe.*

φυλή, ῆς, ἡ, *a tribe, race, lineage, nation, people,*

φωνέω, ῶ, f. ήσω, (φωνή,) *to sound, to utter a sound; to speak to, to address, to call.*

φωνή, ῆς, ἡ, *a sound, tone;* a voice, *word, speech, language.*

Χ.

χαίρω, f. χαιρήσω, *to joy, to rejoice, to be glad.*

χαλάω, f. άσω, 1 aor. pass. ἐχαλάσθην, (obsol. χάω,) *to let go, to relax, to loosen; to let down, to lower.*

Χαλδαῖος, ου, ὁ, *a Chaldean;* plur. οἱ Χαλδαῖοι, *the Chaldeans, Chaldees,* a people inhabiting Babylonia.

Χαναάν, ὁ, indec. *Canaan*, the ancient name of Judea or Palestine.

χαρά, ᾶς, ἡ, (χαίρω,) *joy, rejoicing, gladness.*

χάραγμα, ατος, τό, (χαράσσω,) *a graving, sculpture, stamp, sign.*

χαρίζομαι, f. ίσομαι, depon. mid. (χάρις,) *to gratify, to give, grant, bestow.*

χάρις, ιτος, ἡ, acc. χάριν, *grace, favor, kindness, benefit, agreeableness.*

Χαῤῥάν, ἡ, indec. *Charran*, a city of Mesopotamia.

χειμάζω, f. άσω, (χεῖμα,) *to storm, to raise a storm;* in N. T. pass. χειμάζομαι, *to be storm-beaten, tempest-tossed* at sea.

χειμών, ῶνος, ὁ, *rain, storm, tempest.*

χείρ, ρός, ἡ, *the hand.*

χειραγωγέω, ῶ, f. ήσω, *to lead by the hand.*

χειραγωγός, οῦ, ὁ, ἡ, *a hand-leader*, i. e. one who leads by the hand.

χειροποίητος, ον, ὁ, ἡ, adj. *made with hands.*

χειροτονέω, ῶ, f. ήσω, *to stretch out the hand, to hold up the hand,* as in voting; hence, *to vote, to give one's vote.*

χήρα, ας, ἡ, *bereaved* of a husband, *a widow.*

χθές, adv. *yesterday.*

χιλίαρχος, ου, ὁ, *a chiliarch, captain of a thousand, a commander, military chief.*

χιλιάς, άδος, ἡ, *a chiliad, a thousand.*

χίος, ου, ἡ, *Chios*, a Greek island lying near the coast of Asia Minor.

χιτών, ῶνος, ὁ, *a tunic, an inner garment.*

χλευάζω, f. άσω, (χλευή,) *to jest, to deride, to scoff.*

χολή, ῆς, ἡ, *bile, gall, bitterness,* and hence *poison, venom.*

χόρτασμα, ατος, τό, *fodder;* in N. T. *food, sustenance* for persons.

χράω, ῶ, ήσω, depon. mid. χράομαι, χρήσομαι, *to use, to make use of, to treat;* impers. χρή, imperf. ἐχρῆν, inf. χρῆναι, *it needs, it behooves, it ought.*

χρεία, ας, ἡ, *use, employment, affair, business; need, necessity, want.*

χρῆμα, ατος, τό, *something usable, useful;* hence in N. T. *profit, riches, wealth.*

χρηματίζω, f. ίσω, (χρῆμα,) *to do business, to make profit, gain;* spoken in respect to a divine oracle or declaration, *to give a response, to speak an oracle, to warn from God; to take* or *bear a name, to be named, called.*

χρίσμα, ατος, τό, *oil, ointment; an anointing, an unction.*

Χριστιανός, οῦ, ὁ, *a Christian.*

Χριστός, ἡ, όν, *anointed*, ὁ Χριστός *the Christ, the Anointed,* i. e. the Messiah, properly an appellative of Jesus the Saviour, but often used as his proper name, as Ἰησοῦς Χριστός, *Jesus Christ.*

χρίω, f. ίσω, *to rub gently, to anoint, to consecrate by anointing, to set apart.*

χρόνος, ου, ὁ, *time, period, season.*

χρονοτριβέω, ῶ, f. ήσω, (χρόνος, τρίβω,) *to wear away time, to spend time, to delay.*

χρυσίον, ου, τό, *gold, gold coin, money.*

χρυσός, οῦ, ὁ, *gold*

χρώς, χρωτός, ὁ, *the skin, the body.*

χωλός, ή, όν, *lame, halt, crippled.*

χώρα, ας, ἡ, *a country, land, region, province.*

χωρίζω, f. ίσω, *to put apart, to separate, to sunder.*

χωρίον, ου, τό, *a place, country, region.*

Χῶρος, ου, ὁ, *Corus,* the Lat. name for the north-west wind, and hence put for *the north-west,* the quarter whence Corus blows.

Ψ.

ψαλμός, οῦ, ὁ, in N. T. *a psalm, a song,* often used of *the Psalms,* i. e. the book of the Psalms in the O. T.

ψευδής, έος, οῦς, ὁ, ἡ, *false, lying, deceiving.*

ψευδοπροφήτης, ου, ὁ, *a false prophet.*

ψεύδω, f. σω, *to speak falsely, to lie, to deceive.*

ψηλαφάω, ῶ, ήσω, *to touch, to feel, to handle.*

ψῆφος, ου, ἡ, *a small stone, a pebble, a vote, suffrage.*

ψυχή, ῆς, ἡ, *the breath, life, spirit the soul,* as the immortal part of man.

ψῦχος, εος, ους, τό, *cold.*

Ω.

Ὦ, interj. *O!*

ὧδε, demonstr. adv. *hither, here.*

ὠδίν, ῖνος, ἡ, *a throe, pain; sorrow, calamity.*

ὠνέομαι, οῦμαι, f. ήσομαι, depon. mid. (1 aor. ὠνησάμην,) *to buy, to purchase.*

ὥρα, ας, ἡ, *a time, season;* spoken of the day, *daytime, day.*

ὡραῖος, α, ον, (ὥρα,) *timely, seasonably.*

ὡς, relat. adv. (ὅς,) correl. to πῶς, πῶς, *in which way, in what way, how, how that, as, so that, so as that, like as; as if, as though; as it were, about as, according as; how! how very! how much!*

ὡσεί, (i. e. ὡς εἰ), *as if, as though, as it were.*

ὥσπερ, adv. *wholly as, just as, like as, as.*

ὥστε, *as, like as, so as that, so that.*